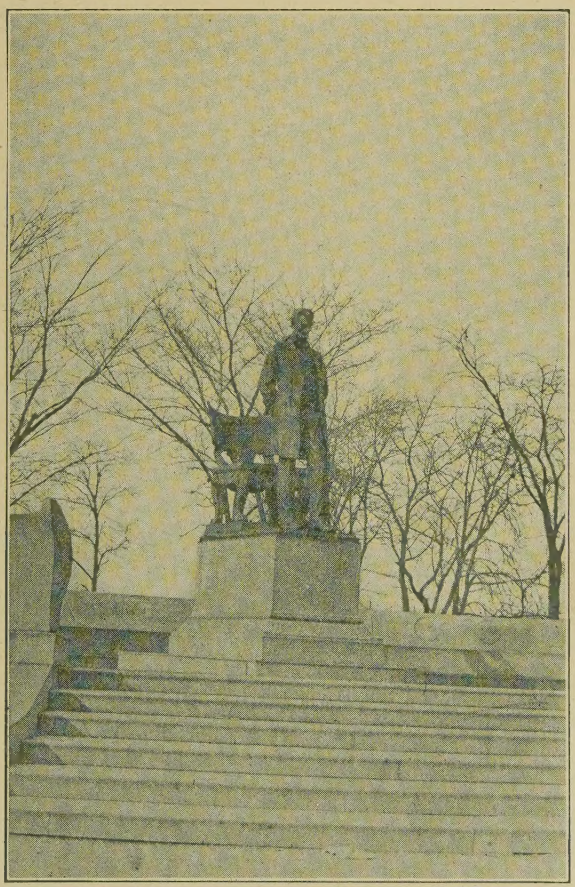
CONVENTION NUMBER

Vol. XXI SEPTEMBER, 1908 No. 9

Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America



Statue of Lincoln in Humboldt Park, Chicago.

SING GOOD HYMNS

¶ Lutheran young people's societies should use hymns that express Lutheran ideas of religion. ¶ The hymns should be set to good, bright singable tunes—music that breathes the quiet devotion of Lutheran worship.

The Luther League Hymnal

is a collection of 250 just such hymns and tunes. ¶ Among them are hymns suitable for every season of the Church year and appropriate for every kind of religious service.

¶ The Hymnal has been adopted by State and local Leagues and societies in every part of the country.

¶ It has the endorsement of leading Lutheran ministers.

¶ Nicely and substantially bound in cloth.

¶ The prices are : words and music, single copy, 60 cents; per dozen, $6; words only, single copy, 20 cents; per dozen, $2. Postage or expressage prepaid.

¶ Special discounts on lots of 50, 100 or more.

Sample copies sent on receipt of price.

LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Of the Church—By the Church—For the Church

Luther League Review

The Luther League of America

Eighth Biennial Convention, Chicago, Ill., August 11 to 13, 1908.

BY REV. F. C. LONGAKER.

THE eighth biennial convention of the Luther League of America has passed into history. At its close it was fitly characterized as having been without a false note. To be able to say that of a gathering which assembled from twenty-seven Synods, thirty-one States, the Dominion of Canada and Porto Rico, shows the intelligent harmony with which these young Lutherans are working for the growth and strength of the Church. The territory represented was vast, with many local and racial colorings, and the Synods whose Churches had delegates in attendance once furnished scenes of bitter controversy. But at Chicago neither prejudices nor doctrinal differences were in evidence; and this, not because there was indifference to the doctrines, but because there was unanimity as to the fundamentals. And the tone of the convention was true. Thirteen years of study—of drinking from the springs of pure Lutheranism—have had their effect. Our young people are beginning to know their Church, its history, doctrines, worship and opportunities. They can therefore meet on common ground, and discuss with one another the things of the Kingdom. While we by no means contend that there are no differences among the younger people of the Lutheran Church, we see that those in parts of the Church in which the League flourishes are able to work together in peace. The 60,000 young Lutherans represented at Chicago are the forerunners of the greater and stronger Lutheran Church of the future.

The convention topic was "Expansion." It

J. Alex Nelson. Paul H. Roth, Lit Secy. I. S. Runyon. G. A. Baldwin. G. H. Schnur, Topics Secy. J. M. Reynolds.

OFFICERS AND MEMBERS OF THE EXECUTIVE COMMITTEE OF THE LUTHER LEAGUE OF AMERICA.

Harry Hodges, Asst. Secy. L. M. Kuhns, Gen'l Secy. W. C. Stoever, Pres. C. T. A. Anderson, Treas. E. F. Eilert, Chairman of Exec. Com.

was fitly chosen. Meeting in a city where the League is making immense forward strides, receiving the League of Canada and a local League in Porto Rico, giving attention to the enlargement of League work among the Juniors and for the gathering of the hosts of unchurched Lutherans, and planning for greater activity among the laity, were some of the evidences that "Expansion" is not merely a dream, but a fact in process of realization. Moreover, it was announced during the sessions that the General Secretary would sail on August 30 to make a tour around the world, having in view among other things the planting of the League in the Fatherland. It may be, therefore, that the convention at Pittsburgh in 1910 will receive delegates from abroad, and that the Luther League of America must in time yield to "The Luther League of the World."

As a convention, the one just adjourned at Chicago ranks as the best in our history. The fraternal spirit among the delegates was never better; the fervor never greater; the emphasis on the needs of the day never stronger. The preparations of the League of Chicago were complete in every detail, so that everything moved with promptness and precision. program was rendered without variation, every speaker being present to take his part. The papers and addresses were by masters of their subjects, and rang true to historic and confessional Lutheranism. The grand rally on Thursday evening in the Auditorium was a gathering of Lutherans as is seldom seen, with an address by the Hon. Knute Nelson, United States Senator from Minnesota, and the Cantata "Ruth" by a chorus of five hundred voices. This last was a pleasing departure from previous conventions, and will probably never be forgotten by those who heard it. The Lake excursion on Friday, under the auspices of the Luther League of Chicago, was just what was needed to keep the delegates together long enough after adjournment to compare notes and by personal contact to fix firmly in mind the work of the convention. The following is a summarized report of the convention, together with the addresses and papers:

The convention began its sessions in Immanuel Swedish Church, corner Sedgwick and Hobbie streets, the Rev. C. A. Evald, D. D., pastor, Tuesday evening at 8 o'clock. Prior to the first session the Luther League of Chicago tendered a reception to the delegates and visitors at Immanuel Church. At this time many new acquaintances were formed among the Leaguers from different parts of the country, and old friendships were renewed and strengthened. A noteworthy feature was that even at this social session there were abundant evidences the young people of the Church had not come to Chicago for mere pleasure, but for attention to the King's business. Groups of earnest young men and women could be seen in various parts of the spacious edifice, discussing plans for the enlargement of League work and greater efficiency in service.

Following the reception the delegates and visitors were invited to the Sunday School rooms of the Church, where a sumptuous banquet was served by the Woman's League of Chicago. The hearty way in which the 600 or more guests were welcomed to this feast made every one feel perfectly at home, and was an index of the good fellowship which prevailed throughout the convention. All who were in attendance must acknowledge a debt to the Lutheran women of Chicago for their kind and generous hospitality.

First Session

The first session began at 8 o'clock, Tuesday evening, with prelude "St. Ann's Fugue," from Bach, by Prof. A. Alfred Holmes. The choir of Immanuel Church, numbering thirty-six voices, devoutly sang Gounod's "Sanctus," after which the convention joined in singing "O Worship the King, All Glorious Above." After the reading of the 24th Psalm responsively, prayer was offered and the Scripture read by the Rev. Prof. E. F. Krauss, of the Evangelical Lutheran Seminary at Chicago. Miss Minnie Anderson sang with much merit "There Is a City Bright," after which the Hon. E. J. Brundage, Corporation Counsel, acting for Mayor Busse, welcomed the League to the city of Chicago. He called attention to the marvelous growth of the city, and the influence being exerted by the Lutheran Church in its development. He spoke approvingly of the Lutheran Church.

Mr. J. Alex Nelson, president of the Luther League of Chicago, the convention's host, welcomed the delegates and visitors on behalf of his organization. Following is Mr. Nelson's address:

It is my esteemed privilege to bid you a hearty welcome to the great Lutheran city of the West.

At the close of the Crimean war in 1856 England's queen established the Order of the Victorian Cross. It was granted to soldiers and sailors of any rank for a signal act of valor in the presence of the enemy. Three of the veterans of the Crimean war, decorated with the Victorian Cross, upon their return to England were asked what deeds of valor *they* had done to have merited this distinction. They made no reply. Finally, on being pressed for an answer one of the veterans said: "A wearer of the Victorian Cross never boasts."

Neither am I, as the representative of the Chicago District League, here to boast of our greatness, but to welcome you to the garden city of the West.

Twelve years ago the First Biennial Convention of the Luther League of America was held in our city. To-night in this audience there are those who attended that convention. In these twelve years Chicago has grown and expanded. With the growth of our population, business has increased. Enlargement of commercial interests have been accompanied by church extension. The great commercial center of the Middle West is also the vital center of the Lutheran church activities. Chicago is a great Lutheran city. Out of a population of over two millions a third is credited to the Lutheran Church. A third of a century ago our denomination had eighteen congregations. To-day in this city it ranks first in the Protestant family. Thirty years ago our Church ranked fifth in strength. To-day we are ten times as strong as we were in 1877. Twenty years ago in our churches young people's societies were hardly known. To-day the Chicago District Luther League has forty-four young people's societies, with a membership of 2,100.

Such wonderful growth and progress presages great blessings for the Church and enlargement for the work of our young people.

Properly guided the young people of to-day will be better prepared to solve the problems of to-morrow. Each generation has its difficulties to meet and overcome. Because of our conventions and rallies, educating and training our young people in church work, they will be better equipped for the trusts that will be committed to them. Like recruits disciplined for service in the army, through this helpful agency our youth will be prepared for more responsible duties and larger work in the Church. Is it too much to believe that we are approaching the dawn of a greater day for our Lutheran Zion?

Let us put our trust in the spirit to guide us into the light of that larger day, like the star guided the wise men of the east to the manger of the Babe of Bethlehem.

In inviting you to our city and in extending to you our hospitality, we hope to realize the benefit of brotherly acquaintance and Christian fellowship. Because of our mingling together in the bonds of a common household of faith, we hope for stimulus for greater Christian activity and a spiritual uplift from the papers and addresses of this convention.

We are not selfish. We desire that this convention shall be of mutual benefit. May it create a greater interest in each other. May we be encouraged to take a stronger hold upon our work and grasp the opportunities for advancement in the Lutheran Church throughout the land. When you return may the benefits of this convention crown each one with a halo of service.

Welcome, then, Luther Leaguers. Welcome—thrice welcome—on behalf of the Luther League of Chicago.

In the language of Luther we greet you saying:

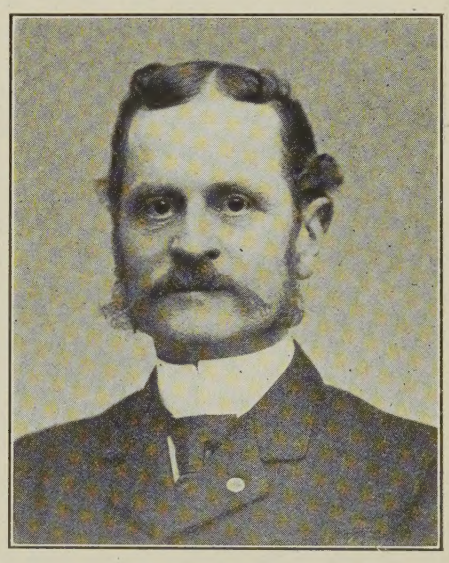
"Put thou thy trust in God,
In duty's path go on;
Fix on His word thy steadfast eye,
So shall thy work be done."

While the offerings were being gathered, Professor Holmes played "Andante in D Flat," by Lemare, after which Mr. E. F. Eilert, New York City, chairman of the executive committee, responded to the addresses of welcome.

The convention sang "Now Thank We All Our God," and W. C. Stoever, Lit. D., Philadelphia, president of the Luther League of America, delivered his address. The convention topic was "Expansion," and, though heard in the previous addresses, was sounded clear and strong by President Stoever. His address follows in full, and amply repays the time required to read it:

President Stoever's Address

Twelve years have passed since the Luther League of America met in Chicago in 1896, the year following its organization. The League has been in a formative state, and it may be well to recall its history since the birth of the first League twenty years ago. It was in New York City in 1887 that the members of the Young Men's Union of St. Peter's German Church appointed "a committee to enter into negotiations with the other societies of Lutheran Churches in that city, with the idea of forming an organization by which the various Lutheran Young People's Societies of New York City could be brought together and work harmoniously and unitedly for the upbuilding of the Lutheran Church." At that time there were in New York City twenty-one Lutheran congregations. These were visited in order, and in February, 1888, a meeting was held in St. John's Church, at which six societies were represented, and the formation of a society was recommended. On April 19, 1888, the organization was formed, officers were elected, a committee appointed to draft a Constitution and By-Laws, which were finally accepted by each society before adoption by the central society. The objects of this association, as stated in the constitution, were: "First, to centralize the endeavors of the various Young People's Lutheran Associations of the City of New York for the purpose of strengthening and furthering the growth of the Lutheran Church; second, the intellectual improvement of its members, and third, the promotion of a spirit of friendly intercourse among them." Semi-annual gatherings were held; other individual societies were formed, which came into this organization, and these eventually became "The Luther League of New York City." Through its efforts other central associations were brought into existence throughout the State of New York, and subsequently, on May 30, 1893, the State League of New York was formed with six district associations and about eighty individual societies. In May, 1891, the first central association was organized in Pennsylvania, composed of Luther Alliances and Young People's Associations of Lycoming and adjoining counties. At this meeting fifteen societies were represented, numbering about 1,000 members. The Luther League of Pennsylvania was organized at Harrisburg on June 25, 1893, with ten district Leagues and ninety individual Leagues. Other State Leagues were subsequently organized, viz.: Kansas, at Atchison, October, 1894; Illinois, at Chicago, June 4, 1895; New Jersey, at Asbury Park, September 2, 1895; Ohio, at Springfield, June 3, 1896; Wisconsin, at Madison, August 27, 1896; Indiana-Kentucky, at Indianapolis, September 17, 1896, but in 1903 Indiana was organized alone; North Carolina,



Wm. C. Stoever
President.

at Concord, October 31, 1896; Iowa, November 17, 1896; Nebraska, at Lincoln, August 11, 1897; South Dakota, at Canton, May 28, 1898; the Swedish Luther League of Rhode Island, in May, 1901; Connecticut, on May 23, 1906; and Canada, on May 23, 1908. On October 30 and 31, 1895, the Luther League of America was organized at Pittsburgh by delegates representing State, district and individual organizations from twenty States. In India, China, Japan, Australia and Porto Rico are also Luther Leagues or representatives of the Luther League. "The Luther League," according to the Luther League Hand Book, "is the expression of the desire of the young people of the Church to develop their spiritual life, increase their efficiency, and render effective service in the building up of the Kingdom of God in the world."

There is in this Convention one who has been for twenty years in the service of the League, the first President of the Luther League of America, the efficient chairman of the executive committee, the wideawake editor of the LUTHER LEAGUE REVIEW, a man who has always in his heart the Luther League and is studying how to improve its publications and advance its interests. I refer to Mr. E. F. Eilert, who is known by name to our Leaguers and who I wish were known personally to every one in the League. From close contact, your President has become well acquainted with him, and the more he has seen him, the more he has learned to know his ability and his worth. There is no man connected with the Luther League who has done more than he, or to whom the League is more indebted. It is a pleasure to me to commend him to you now while he is living; I believe in saying good words during life when they are deserved, and not in reserving praises until a man cannot hear them.

The objects of the League, as set forth in Article 3d of the Constitution, "shall be to encourage the formation of Young People's Societies in all Lutheran congregations in America, to urge their affiliation with their respective State or Territorial League, and with this League; to stimulate the various Young People's Societies to greater Christian activity, and to foster the spirit of loyalty to the Church."

"For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

"Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

Our Luther League Rally Hymn admonishes us

"Then onward be the war cry,
Onward still so long
As we have self to conquer,
Souls to cheer with song."

That is, first, to forget self, and second, to give ourselves to others. Some one has put it in these words:

"The individual Luther League should stand above all else for the religious instruction of its members. Only when this is an accomplished fact will the true strength of that League be found."

We are told of a certain nobleman who, before going into a far country to receive for himself a kingdom, called his servants and delivered to each of them one pound, saying unto them, "Occupy, use or trade until I come." Upon his return he called to him the servants to whom he had given the money. The first reported that he had increased his money tenfold; the second fivefold. He praised each one for faithfulness and gave them authority according to their increase. The third, who was too lazy to work, and self-opinionated too, came with the napkin which should have been used to wipe the perspiration caused by his labor, and in it wrapped up carefully was the pound which his master had given to him before leaving home; this he returned with excuses. The answer of the nobleman was that he should have put his money into bank, in order that he might gain some interest, if he did not wish to employ or trade with it; and that which he had was taken from him and given to him who had ten pounds, with the remark: "Unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." That incident should impress upon us the necessity of faithfulness in the use of the ability which the Lord has given to each one of us. We cannot have our own way and excuse ourselves on the ground that we are unable to satisfy Him who has sent us into this world and endowed us with these abilities. That unfaithful servant thought the money so small in amount that it could not accomplish anything, and that there would be very little gained. Longfellow says:

"Best perfection of a religious man is to do common things in a perfect manner. A constant fidelity in small things is a great and heroic virtue."

Phillips Brooks once said that, in his opinion, the world would not be converted by the few many-talented persons, but by the united effort of the many one-talented people. Often the seemingly weakest vessel is the most lasting, and the Lord often uses the simplest instrumentality for His own purposes.

When Nehemiah returned to restore the walls of Jerusalem he allotted to each man some work, and, although he was so much ridiculed, annoyed and hampered by Sanballat and the Samaritans that it was necessary for the men to work on the wall with one hand and carry arms in the other, yet there came a time when he settled matters with Sanballat and his men, and then it is said that they returned "every one to his own work." They understood that it was only by laboring together at their respective portions that the work could be accomplished, and it was finished within one year, a time in which it was thought impossible to do it. Here again we learn the duty of faithfulness and that not one is to be left out, but that each is expected to do some part, and that the Lord has placed us in this world for some good purpose.

Peter desired to know of Jesus whether John was going to be longer on the earth than the other disciples; his Master's answer to

him was: "What is that to thee? Follow thou me." So it is our duty to be concerned about ourselves and our work, and in order to be successful it is necessary to love it. If at first it is not agreeable, it is our duty, and it will become so by continued practice.

We have grown in numbers slowly, quietly, until now we have about 60,000 regularly enrolled on the list of the Luther League. The subscription list of the LUTHER LEAGUE REVIEW has grown, but not as it would have increased if every Leaguer had done his duty. The REVIEW during the last biennium has contributed $400 toward the support of the General Secretary, and if the membership had done its full duty, and increased the subscriptions to the REVIEW, there would have been sufficient realized to pay the entire salary. The Topics have increased slightly in circulation, but not enough to satisfy our hopes. Every young man and woman of the Lutheran Church of America should today be studying weekly these Topics, so as to learn God's Word better, and to be informed upon the movements in our Church. There is a disappointment in the matter of the Junior League Topics, which were ordered by the Canton Convention to be issued; the demand has not been so great as anticipated, or the interest has been less than was expected. If our people only realized the possibilities, there would be in every congregation a Junior Luther League. The youngest should be trained to know the Bible, his duty to God and to his fellowmen, and to be instructed in the teachings of our Church. A writer in one of our Church papers presents his views on this subject, which are entirely in accord with your President's thought, in the following words:

> The formation of junior Luther Leagues affords the avenue by which the young Lutheran should be led into the senior League. And the method of growth should be in the control of the senior League. The very best material of the seniors should have charge of the junior work, so that the proper foundation be laid, and the desire be formed to enter the senior work at the earliest possible opportunity. In all this preparation the main fact must not be lost sight of, that we are training the young people for work in the Church, and that the ultimate aim of all our striving is to so equip ourselves that we can intelligently carry on the Master's work. To carry out this idea needs practice and study, praying and working. The membership of the League should be a prayerful body of students, applying themselves to the routine of Church work with the same zeal and effort for success as they would in their material occupations. The positions of officers of the League should be to those who are gifted to lead, stepping stones for work in the congregation. An officer of the League should be raised from an obscure position to a position of trust. And if, in the wisdom of the membership, a Leaguer is so honored, the responsibility is also great, for has not Christ given some diversities of gifts—diversities of administration, but the same Lord—diversities of workings, but the same God who worketh all in all?

There are some matters in which your President feels that we as Lutherans are defective; not that our teachings are against them, but we are slow to heed instruction. The first is the command to "Search the Scriptures." In these days of light reading, so many social engagements, and so much to divert the mind, little time seems to be left for the proper study of the Bible. We were interested some time ago in hearing Hon. Albert E. Beveridge, United States Senator from Indiana, a young man, speak upon the Bible, and recommend it for its good reading. And his talk upon the platform, and privately, showed his appreciation of the Book, not only for its language and its literature, but also for its teachings. It is said of him that he carries his Bible with him wherever he goes, and occupies his time in reading and studying it, when others might be spending the minutes in trifling conversation, or reading that which does not profit.

The religious side of the League should be most carefully cultivated and the spiritual life encouraged. Recently our attention was called to a picture in "Lutheran Woman's Work" representing seven Chinese girls, each of whom can repeat the entire New Testament from memory. These people are considered heathen, and yet they have in this way a mine of Christian knowledge which can never be taken from them. We need better men and women in this country, for only through Christian people will God save us as a nation; and our individual Leagues should cultivate the study of Scripture if our churches are to be successful in their work and ready at all times to stand up for the right.

The second point is Loyalty. Our people are beginning to realize what the word "Lutheran" means, but it is sad to think how remiss some have been in making known their Church and in standing up for it. We are not the only people who fail in this respect, but it is a sad commentary on the work of the Church that it fails because its people are not loyal to its principles and to its work. If we are to be a strong Church, we must cultivate a spirit of loyalty, and in order to do so we must know our history, our work, our successes, our failures, our spirit. The Luther League of America through its REVIEW and its Topics has endeavored to incite and cultivate this spirit, but its work is a failure unless the individual Leaguers receive the incitement and cultivate it.

The two principal objects of this League are, as stated in its Constitution, "To stimulate to greater Christian activity and to foster the spirit of loyalty to the Church." There has been weakness in both directions, and it behooves us, as young people of the Lutheran Church, to study our hearts and to inquire diligently wherein we have failed, and by prayer to God and active study of His Word to begin the new year in our League work with the resolve to do better. But a resolution is of no consequence unless we act; it is well to talk, but "actions speak louder than words." Your President hopes that each Leaguer will return to his Church strengthened to do his full duty along spiritual and Church lines.

There seems to be also another weakness, stated in these words in a letter received from one of our active workers: "Many of the Leaguers undertake their work with too little knowledge of the underlying principles and general plan of the League. Our young people need information of the League, but they do not realize that they do. Somehow we have failed to impress both pastors and youth with

their need in this direction and the facilities for meeting it, and many of the groups are still blazing their own way, wasting their time and energy on experiments, as if the pioneer work had not already been done." It has been suggested to meet this difficulty that the Hand Book be enlarged by adding to it specific information and placing it at the head of the Reading Course; and if this is done, make it one of the duties of the Literature Committee to place in the hands of the officers of every League a copy of the book as a guide in their work. Your President heartily seconds this suggestion, and believes that this convention should take some action in this line, as well as in the revision of the Reading Course, so that in every League the Reading Course may be made part of its work. It has always been our hope and prayer that we as a Luther League could raise sufficient funds to print our own books for that Course in a compact shape, at a moderate price, so that there would be no complaint as to the cost of the Course. The day does not seem very near, but it can be hastened, if our Leagues will do their part in the finances.

And this brings us to still another weakness, that is, the failure to contribute. We have tried both by a guarantee fund and by voluntary subscriptions, to pay our General Secretary's salary and the expenses of the League, but our members did not meet the requirement. Then we established the per capita system, to which but few of our Leagues have given heed. Your Finance Committee, through its capable secretary, Mr. James M. Reynolds, has been trying to stir the different Leagues to greater activity in this direction, and the report of that committee, which will be presented early in this session, will show what has been done, and how much need there is of greater interest and service in this respect.

In this city of Chicago, where there are 181 Lutheran congregations and where the League work has been most successfully done, we have come to study the question of "Expansion." In the past thirteen years we have been going slowly, too slowly for some of us. As a Church we have frequently exhibited the quality of slowness in reaching a matter, following closely the injunction to "make haste slowly"; but when we have grasped the point and appreciated the situation, we have always been willing to go ahead. Thirteen years seems a long time to accomplish the little which has been done by the Luther League of America, but we do not understand the Lord's ways, and must trust in Him, for it may be His purpose to teach us the necessity of building a strong foundation upon which to erect the superstructure. We have not lost faith, but sometimes it seems to some of us that our Father allows us to go too slowly when we see others doing great work, our country enlarging, the population which we should control increasing, and we reaching so little of it.

In his "Greeting" to the young Lutherans of America in the May issue of the LUTHER LEAGUE REVIEW, your President made this suggestion: "Let us go prepared to help as well as be helped, and as our strength is in the Lord alone, let us go to this convention with hearts prepared by prayer to Him for ourselves, for our fellow delegates, for the convention, and for our Church, which should receive an influence and a blessing from this gathering."

When Christ ascended from earth He commanded His disciples to wait in Jerusalem for the promise of the Father, and Luke tells us that "these all continued with one accord in prayer and supplication." You will remember that on the day of Pentecost, as the result of that continuance in prayer, a notable speech was made, and 3,000 souls were gathered into the Church. If we have come together in that spirit we must have a blessing. Let us forget self and our personal ideas and ambitions, and have before us in this convention a spirit consecrated to the Master's service and the consideration of those things which work for good. Let us avoid everything which will mar our meeting or drive away the Spirit from us, so that having been of one accord, we will resolve upon those things which will receive the Master's approbation, and going from Chicago to our respective homes we will do only those things which will tend toward the expansion of the Church and the increase of personal and spiritual interest in the work of the League.

While not a prophet or the son of a prophet or favored with visions, yet as I look into the future there is a sight which attracts my attention. I see the world as a great battlefield in which two hosts oppose each other, one light and the other dark. Often the dark seems to be overpowering the light, but gradually the former is decreasing in numbers and power, and the host of the latter is coming up to the help of the Lord against the mighty; and in that host, composed of various peoples from various parts of the earth, of all colors, complexions, sizes, figures and languages, I see one which looks natural from its conglomerate composition, and which I find to be named Lutheran. It is solid in body, varied in appearances, clothed in many garbs, the speech of the commanding officers varying to a very large degree. First come the gray haired veterans, of whom there are a few; then the middle-aged, able-bodied, looking strong and firm for any fight for the right; and back of and supporting and flanking them are the youth, who greatly outnumber both veterans and middle-aged, with an earnestness of expression, firmness of position and a readiness to stand up for that which is good and uplifting. The day is coming when the great conflict will take place, and we as a Church must train and prepare our forces that we may join with God's people in all matters; we must train to plan and act together, and for effective work in that line the educational process of the League is preparing our youth, and by uniformity of study, unanimity of thought, we will be a united Lutheran host ready for every emergency and found in the forefront of every good word and deed, not divided as now, but bound together for one common pur-

pose, that is, to help the coming of Christ's Kingdom upon the earth, forgetting self and our own private and personal feelings and opinions, laboring together with those who follow the Master in bringing about this long promised and much desired end.

A beautiful statue stood in a market place—a statue of a Greek girl, well dressed, tidy and handsome. A dirty, ragged slave girl passed by and gazed at it in rapt admiration. She went home, washed her face and combed her hair. The next day she stopped to look at the statue; on the following day her tattered clothes were washed and mended. Each day as she passed she stopped to look at the statue, and each day she had imitated some of its beauties, until she became completely transformed.

So let *us* look upon Jesus Christ, and receiving His spirit, grow day by day unto His likeness, which shall shine in our persons and draw others to Him.

After the anthem "I Waited for the Lord"—Mendelssohn—by the choir, the convention joined in the Lord's Prayer, and the Benediction was pronounced by Professor Krauss. Professor Holmes played the postlude "March of the Priests"—Mendelssohn.

Second Session

The second session was opened in Handel Hall (where all the day sessions were held) on Wednesday morning at 9 o'clock, with devotional services conducted by the Rev. F. L. Gruber, Minneapolis. His subject was "Constant Progress," based on Phil 3:13, 14, and he urged the apostle's example of continually forgetting what is behind and pressing forward.

The convention listened to the reports of the General Secretary, Treasurer, and Finance Committee, each of which showed commendable progress in its respective line. The report of the Statistical Secretary was offered at a later session, because many of the Leagues and Districts had failed to send in their statistical reports in time. (Corresponding Secretaries should not fail to send in their reports at least five days before the convention. The Statistical Secretary might then have some good of the sessions.) A motion prevailed at this time to appoint a Committee on Resolutions and Reports, to whom all reports and papers were referred for recommendations.

After a solo, "The Mercy Seat," by Mr. E. C. Bye, the Rev. R. L. Patterson, Somerset, Pa., delivered a fine address on "Our Common Heritage." The address follows:

Our Common Heritage.

If I were to take a text to-day, it would be the rhythmic language of the prophet Isaiah: "Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill." Ish. 5:1. By his "well-beloved" the prophet means Israel. He likens the chosen nation to a vineyard planted upon a fertile knoll, bathed in refreshing dews and kissed by the warm sunshine of the land of Palestine.

But this favored vineyard is only a poetic figure of speech. By it the prophet means those rich spiritual blessings bestowed by God through centuries, upon the Jewish people. The vineyard is a type of Israel's spiritual heritage. If now, the prophet's words were true of ancient Israel, they are no less true of the Lutheran Church in America. Like Israel, her history is a story of signal display of Divine providence. Upon her, God has poured out His richest gifts. She is a vineyard planted upon a very fruitful hill. The shoots of this vineyard were gathered from the nurseries of Europe and transplanted into the virgin soil of America. In them was the rich spiritual blood of the new-born Church of the Reformation. For two hundred and fifty years they have grown and brought forth their fruit under the sunshine of the God-given religious and political freedom of America. The borders of the vineyard have spread from the Swedish settlements on the Delaware and the Dutch at New Amsterdam until they reach from the Atlantic to the Golden Gate and from the Gulf to the Great Lakes.

And now it is eminently fitting that, once in a while, we who belong to the Lutheran Church, should stand upon some eminence like this mid-continental city, and look upon the heritage the Lord has given us and asked whether we are worthy of it and what we propose to do with it in the years to come.

To this end let me sing you a song of my well-beloved touching his vineyard.

Not unlike Israel, composed of her twelve tribes, each having its racial peculiarities and distinct organization, the Lutheran Church in America has her synodical and linguistic divisions, each doing its work in its own way. Each having problems and tasks peculiar to itself.

And yet beneath these outward forms of organization there beats a common life, because there is a common heritage from the Lord.

I. We have a common heritage in the glorious history of the Church of the Reformation. The story of the new-birth of Apostolic Christianity in the heart of Luther belongs to us all. The gigantic struggle between the pure truth of God's word and the combined power of a hoary hierarchy and the Empire of Charles V., is ours. Eisleben, Magdeburg, Eisenach, Erfurt, Wittenberg, Worms, the Wartburg and Augsberg belong to us all.

The co-laborers of Luther—Melanchthon, Amsdorf, Bugenhagan, Justus Jonas and Brenz, with their stalwart faith and scholarship, and their heroic characters, belong to no synod in America.

Those noble laymen—Frederick the Wise, John Frederick, Ernest of Luneberg, George of Brandenberg, Wolfgang, Philip of Hesse, and Gustavus Vasa—who counted not their lives dear and jeopardized their offices and estates that the truth might be defended—these are the common possession of the Lutheran Church in America. And not the leaders only but the story of persecution, confiscation of lands and goods, banishment and martyrdom endured by the Lutheran masses in the long and bitter struggle that followed the Reformation, is a precious legacy to us. The Salzburgers, the Palatines and "Redemptioners," and the story of their flight to this asylum of the oppressed, belong to our whole Church.

The vicarious sacrifice of Gustavus Adolphus and his army on the bloody field of Lutzen to save the infant Church in the hour of its supreme peril, we cannot allow to the Swedes alone; it is our common precious heritage.

Muhlenburg, who planted and watered the tender vines of Lutheranism on these shores, we cannot allow to the Germans alone.

II. But underneath every history there lies a moving spirit, a philosophy. The living spirit that pulsated beneath Lutheran history was and is nothing else but the divine truth that burst forth from the Word of God in the library of the university at Erfurt. The heart of the Reformation, the force that made the heroes, that inspired the sacrifices, was none other than the fundamental truths of the Christian religion.

In this fire and fury of the fierce Reformation conflict there was wrought for us a common doctrinal heritage. "For the true unity of the Church, it is sufficient to agree concerning the doctrines of the gospel and the administration of the Sacraments." Tried by this definition, I believe that in no essential of Christianity is the Lutheran Church in America divided. Her synods subscribe *ex annus* the primary Confession of Lutheranism, and none of them repudiate the historic development of the Lutheran faith as expressed in the secondary confessions.

From the doctrine of God to the doctrine of the Judgment every article of her faith is grounded upon

that Word of which it is said: "Heaven and earth shall pass away, but My words shall not pass away."

And in these days of "creed revision," "reconstruction in theology," and "supplemental statements"; in these days when "rains descend and floods come and winds blow"; in these days of fads and fancies in religion, what a blessed thing it is to have a "house founded upon a rock"!

It is not ignorance of the nature of the upheaval which to-day convulses the world of theological thought that makes Lutheranism calm amidst the chaos. She knows the cause of it, she sees the end of it, and sympathizes with those true souls, who amidst the confusion "contend earnestly for the faith once for all delivered to the saints."

Her common doctrinal heritage is the sheet-anchor of the old Reformation ship and with this she rides unterrified amidst the crashing billows of the hour.

III. We have a common *practical heritage*. Luther said: "We are saved by faith alone; but a faith which is *never alone*." The faith that saves is a faith that *works by love*.

When the Apostolic faith had been rescued from the mass of corruption under which it was buried and was once more firmly established in the Church, then that faith, like a tree planted by the rivers of waters, began to bring forth fruit. From a Lutheran university there went forth the first Protestant missionaries to the heathen world. Ziegenbalg, Plutschau and Schwartz went down into India a hundred years before Cary and laid the foundation of Protestant missions, and on that foundation of Bible translation and solid teaching of the Bible faith, the present superstructure of world-wide evangelization rests.

And on the grounds of that same university was erected the great Bible house for the printing and distribution of the Word of God which became the example and inspiration for the great British and American Bible Societies, whose agents are now covering the world.

And again, when in the days of Rationalism, it was necessary to rescue the faith from the subtleties of scholastic discussion by a practical demonstration of its power in the homeland, it was a Lutheran village pastor who restored the Apostolic office of deaconess, and began that marvelous Inner Mission movement which throughout the world ministers to the suffering, the sorrowing, the tempted and the fallen, and once more makes the Church like her Lord and Master who was called in derision the "friend of Publicans and sinners," and of Whom it was said: "He went about doing good." This is our common heritage. Spener and Franke, Ziegenbalg and Plutschau, Fliedner, Wichern, Loche and Von Bodleschaing and Pasavant belong to us all. Halle, the Rouhle House, Tranquebar, Keiserswerth, Bielefeld and Neuendetelsau belong to the Lutheran Church throughout the world.

IV. We have a common *methodical heritage*. The fathers of Lutheranism revived the Apostolic method of perpetuating the Christian Church through infant baptism and the religious instruction of the child in the home and the church. They believed in the power of the Word and Sacraments to regenerate and sanctify and they were unwilling that any period of the life of a child of the Church should be spent destitute of the means of grace.

Once we were compelled to endure the scorn and derision of those who had departed from the Scriptural way. To-day, by way of the painful processes of the psychological laboratory, others are discovering what the Lutheran Church has known and practised for four hundred years. They tell us in pedantic books of the period of adolescence, of child study and the unfolding life, and we are asked to receive these as the marvelous achievements of modern inductive science. We are supposed to accept them with open-mouthed wonder as "new." They may be new to some people, but we have never had any other than the "scientific" method of religious culture. Infant baptism, catechization, and confirmation are a common heritage of our Church, which we do well to cherish and maintain in the greatest degree of proficiency.

V. We have a *common heritage of worship* and *service*. Lutheranism not only restored the Apostolic doctrine life and method, but she purified the expression of the Christian faith in the forms of worship and devotion. In the Reformation there was brought back the Apostolic liturgy, those forms of confession, praise, prayer and thanksgiving which arose in the days of the Church's primitive purity. We have inherited a wealth of liturgy and hymnology such as no other Church can lay claim to. Our hymns ring true to the gospel. They breathe a healthy faith in divine providence and divine grace. They are full of that "blessed hope that maketh not ashamed."

This heritage is ours to cherish and use.

VI. The history, doctrine, life, method and worship of Lutheranism have in four centuries produced a *heritage* of *character* which is the common possession of the Lutheran Church in America. The religious spirit of Lutheranism is embodied in the national characteristics of those who have accepted her faith.

In this country we have our problem of immigration. The nations of the earth are pouring through our gateways. What shall we do with them? How assimilate them? How shall we fit them to use our liberty without abusing it.

For the time being some of them are a menace to our national life. They are a disease germ in the body politic. Shall they make the nation sick, or will the national vitality resist the intrusion and rise unscathed? There has never been such a problem arising from the immigration from Lutheran lands. Immigrants from thence have never constituted a menace to American life and institutions. Nobody has made a social clinic out of the population from the Lutheran lands of northern Europe. Their coming has not for a moment retarded the onward and upward march of our great Republic. Quickly they adjusted themselves to their new surroundings. In a few years they catch the spirit of this new land, and forthwith take their place and bear our burdens and fight our battles as though born and reared here. Though not perhaps the most brilliant and aggressive element of the American people, they nevertheless constitute an element which the nation cannot live without—that element which Lincoln said the Lord loved because He made so many of them.

If their names do not appear in society columns of the daily papers they are not found on the record of the divorce courts. If they are not counted among the "moguls" of Wall Street, neither are their names found on the calendars of the United States circuit courts. They may not be as ornamental as some organs of the "body politic," yet they are among those which Paul calls the "more necessary." It is no exaggeration say, with another, that the German and Scandinavian Lutherans of America are to this country what the Rocky Mountains are to the continent—*its backbone*.

And now we have looked at our common heritage. What shall we do with it?

1. *As to its history.*

President Roosevelt said in a recent speech: "I have no use for the man who has nothing but a pedigree—the best part of whom is underground."

And I have no use for a Church with nothing but a history, however glorious, the best part of which is embalmed in libraries. Our history will but serve to make us ridiculous if we do not *make history* while we live. What shall it profit us to repeat the names of the giants of "those days," if we ourselves are pigmies.

If our history is not to be our undoing, let us bequeath to our children a history which they will read with Godly pride and from which they, too, will receive inspiration to noble endeavor.

2. *As to doctrine.*

Dr. Patton, of Princeton, says "the crisis in which we are to-day is the greatest war of intellect that has ever been waged since the birthday of the Nazarene."

What figure shall Lutheranism cut in that war? It depends upon the use we make of our common doctrinal heritage. This age needs the consistant and persistent teaching of the fundamental truths of Christianity as much as the Sixteenth century needed it. In a series of lectures at Union Seminary, President Tucker, of Dartmouth, declared that the mistake of Protestantism was the making of the Bible "the only infallible rule of faith and practice." As an echo there comes from the eaves of Yale University a lecture by Dr. Newman Smythe on "The Failure of Protestantism." If there has been any failure in Protestantism it is among those who have departed from the rock whence they were hewn and hole of the pit where they were digged.

It is a sign of the times that whilst consternation reigns in some camps and men know not what they

believe, among Lutherans there is a drawing closer and closer to that heritage of doctrine which is our common possession.

3. And what of that heritage of good works which has been the fruit of the faith?

We must reproduce in America the institutions of mercy and practical Christianity which are the glory of Evangelical Lutheranism in Germany. We must follow our own people into every phase of their lives with the gospel in concrete forms. The bodies of men must feel the soothing power of Christianity, as they felt it in the days of Christ.

We shall hear nothing of the "failure of Protestantism" when we have met the responsibility of our heritage of practical Christianity in the great Inner Mission movement.

The Luther League of America as a Factor.

Prof. Henry G. Deininger, Philadelphia, read the following excellent paper on "The Luther League of America as a Factor":

The present awakening of the Lutheran Church in America to its great possibilities is due to the inauguration of the work among the young people and its resulting enthusiasm, education and energy.

When the history of the present forward movemen is written, the formation of the first central organization in 1888, and of the Luther League of America in 1895, will be selected as points of the utmost importance.

The sporadic effort to organize and utilize the power and influence of our young people previous to 1888 was viewed with many misgivings and uncertainties, which later on hampered the early development of the Luther League.

But so sane, so wise, so conservative has been the work of those at the head that such fears have now disappeared.

Little did the members of the Younger Männer Verein of St. Peter's German Church of New York City realize that in one short year their work should expand into a District League and that District and State and National Leagues should so quickly follow.

By its mere organization the Luther League of America has done much for the expansion of our Church. It furnished the means by which Lutherans of whatever language, of whatever synod or conference could meet and discuss common problems. To find in these common meetings that the pastors and laymen of another branch of our great Church were men and women working for the same cause in the same difficulties and with the same problems taught us the oneness and the bigness of our Church. The Luther League has been a cementing influence of the Lutheran Church.

Hardly was the Luther League of Pennsylvania organized, June, 1894, when it began the publication of the Topics—Advent of the same year. Two years later this work was transferred to the National League and later the Reading Course added.

The cardial principle—education—was thus early insisted upon. Teaching is power and in the teaching of the Topics and interpretation of the books of the Reading Course that great power was developed which is now coming to the front.

Let me quote to you a few facts regarding the relation of education to earning capacity in the world. In the illiterate nations of Asia the average daily pay for each man, woman and child is three cents; in Russia it is fourteen cents; in the United States —forty-eight cents, and in Massachusetts, eighty-seven cents. The Asiatic nations spend nothing for public education, while Massachusetts spends a larger sum per capita for education than any other community of equal property valuation.

The man with a high school education is able to save $450 more per year than the illiterate laborer. The average pay of a working man each year in Delaware is $200, while the average pay of such men in Massachusetts, where the amount spent on education is proportionately greater, is $535. If this be true in secular education, then from the process of education expanded and developed by the Luther League should proceed results as startling.

I realize that the process of education in the Church is not entirely in the hands of the League, but I do contend that the League has been the incentive and the actual force in much of it. Its greatest contribution to the expansion of the Church is the development of a strong, intelligent laity.

Why am I a Lutheran? What is the history of the Lutheran Church? What are its doctrines? What are the prolems of the Church, and what is my duty toward them? was asked by an ever-increasing number each year.

I have shown you the value of secular education and regret that statistics are not at hand to as definitely show its parallel in the Church. You will find in the following, computed from the General Council Almanac, much food for thought:

The Lutheran Church in America in 1892 contributed for benevolent purposes, missions, etc., an average of 65 cents per member for the year. In 1900 it was raised to 73 cents, but in 1907, when this education began to show more fully its results, it was $1.09.

The increase of 68 per cent. in giving power per member in 1907 over 1892 would prove even more startling were we able to present the figures of those alone that had enjoyed the advantages of this education.

In this line let me present the following: The branch of our Church in which the Luther League is probably strongest increased its membership last year 5.9 per cent., while the entire Lutheran Church increased at only 4 per cent. In two conferences covering nearly the same territory with nearly the same number of members the one in which the Luther League is active contributed $2.40 per member for benevolent purposes in 1907, while the other with probably greater wealth in its membership, but which does not contain a single Luther League contributed but 82 cents per member.

While the value of church membership is not rated in terms of dollars and cents, yet the gifts to benevolence furnish some criterion as to the activity and awakening to responsibility.

Education must show expansion in other directions. An evidence of an intelligent laity is its interest in church literature and in educational and other institutions. Since January 1, 1895, the following were founded in the Lutheran Church in America: 39 new church periodicals, four of the 24 theological seminaries, five of the 39 colleges, 11 of the 42 academies, 15 of the 24 homes for aged and asylums, 15 of the 49 orphans' homes, 15 of the 28 hospitals, four of the nine deaconess institutions, five of the nine seamen's missions, probably all of the hospices and settlement houses. I find no statistics regarding these two.

Add to the above facts the increased circulation of Church papers issued by Boards, etc.; the increased endowment and improvements of our institutions of learning and of mercy and truly the results are astonishing. Much of this great increase is due to the increased intelligence of our laity, resulting directly or indirectly from the Luther League's teaching power.

If statistics show us that a single day's schooling to a child is worth $10 later in earning capacity, what shall we say of the value of a Topic rightfully prepared, a reading-course properly digested, or a sermon laid to heart?

Knowledge must spring into doing and from this increased spiritual development of the Leaguer, which I have but time merely to mention, and increased intelligence as to Church work must come other activities in the Church.

Here, too, can results be shown. In that expansion of our Church—Inner Missions—our Leaguers are most active and our leaders are in the front of the movement. Our members are the workers in the settlement houses, choirs, and are visitors to the hospitals, the homes, the prisons and seamen's missions. To summarize briefly the League has made this new field of work possible by supplying the workers.

The field of missions sends an unlooked-for testimony. In a booklet issued by those having in charge one of the most successful and enthusiastic campaigns for missions that the Lutheran Church has seen, it is stated that the LUTHER LEAGUE REVIEW is introduced and that as soon as possible following the organization of a congregation comes the formation of a Luther League.

Will the cry of the future be, "After the organization of the congregation must come the League?"

Just a word as to the latest of expansion movements, "The Laymen's Movement," formed for work among the more mature people of the Church.

The two men selected to represent the Lutheran Church on a general committee of all the Churches in the United States, were members of the First National Convention of the League—our honored president, Wm. C. Stoever and Hon. Wm. H. Staake. The Leaguers of yesterday are the leaders of to-day.

Just as in the past the influence of the Luther League of America on the expansion of the Church is written in terms of enthusiasm, education, and energy, so must the future be written in the same terms.

Who will venture to forecast the great future when the Leaguers in ever-increasing numbers shall come forward to leadership in the Church?

The time is now ripe for another great wave of enthusiasm for the Luther League to sweep over our Church. I have shown you the influence of the League; how better can we serve the expansion of our Church than by spreading that influence?

Some systematic plan of campaign must be adopted —a campaign of education by national, State, district and local Leagues. Our general secretary and the officers have done magnificent and stupendous work, but we have not responded to their efforts. The pastors and laymen must be educated to a proper knowledge of the League. Not what they think it is but what it really is. Not what they think it has done and is doing, but what it really has done and is doing. Too often is the opposition and lack of interest founded in lack of knowledge.

Who shall forecast the future when all our young people shall know of the great field of our Church —the immensity of the Northwest and the fearful problems of our cities—two of which contain over a million unchurched Lutherans. New York alone has more than enough unchurched Lutherans to form a thousand congregations of 500 members each. Who shall prophesy the future when our young people shall know our successes—the Lutheran Church in 1906 passed from fourth to third of the great Protestant denominations of this country. The Lutheran Church in this country increased in membership 5.9 per cent. in 1906, while the nearest approach to this by any other Church was 2.6 per cent. In 1907, when all gains were lower, the Lutheran Church increased at four per cent., and the nearest approach to it was 2.8 per cent.

When they shall be filled with the success of our Church shall come increased confidence, energy and activity to continue that success. Who shall prophesy the future influence when ourselves and our young people shall realize that God demands better work? The Lutherans, as well as others, have been playing with God's work. We have made it a pastime. We must give to it the energy that we apply to our daily business. We must relieve our pastors of all the financial burdens and other detail. When I see some men in the Church I think it is no longer said to God, "What is man that Thou art mindful of him?" but to man, "What is God that thou art mindful of His business?" The men must be interested in the King's business; it must not be left to the pastor, the women and the children.

Who will venture to roll away the mists that hide the future when with an increased knowledge of God's Word an increased Lutheran consciousness and an increased activity of our laymen, the Lutheran Church shall fully tackle its problem in this country? Shall not the prophesied time of fifty years, when we shall be the greatest Protestant denomination in America, be shortened?

The closing speaker, Mr. E. Aug. Miller, at the rally of the Luther League of America in Carnegie Hall, New York, in 1898, said that there was already a sound in the tops of the trees, and that it was time for the Lutheran Church to bestir itself. In 1904 in the closing rally at Buffalo the same speaker saw enough progress to select as his subject "The Dawning of the Day."

To-day we are in the first hour of that work, and the message comes to us in the words of David to Solomon regarding the building of the Temple: "Be strong and of good courage and do it; fear not nor be dismayed for the Lord God, even my God, will be with thee. He will not fail thee nor forsake thee until thou hast finished all the work."

The Wednesday morning session was closed with prayer and benediction by the Rev. John Keehly, Albert Lea, Minn.

Third Session

The third session was opened at 2 p. m., with scripture and prayer by the Rev. C. A. Dennig, South Bend, Ind. "The Training of our Laymen for Church and State," was the subject of a fine address by the Rev. Paul W. Koller, Hudson, N. Y. He said:

The Training of Our Laymen for Church and State.

Leaguers and Friends.—The history of the Church of Christ as she has touched and directly influenced the affairs of men is of necessity a history of the laity.

In days of peace the wholesome living and clean thinking of our Christian laity have been the strength and beauty of national life.

And in trying times men of thorough consecration and ability have arisen for the salvation of the State and the glory of the Church.

These have been the credentials of the Church before the world. And to-day, in these days of economic and social unrest, of free thinking, the hope of the world is to be found in a consecrated, God-fearing, humanity-loving laity.

We must rest our claim for the Church and her value to humanity upon our laymen. They are the Church's and the world's hope.

Everywhere about us we hear the stirrings of response to the need of activity on the part of the men of the Church. This spring 1,000 laymen of the Southern Methodist Church gathered at Chattanooga to plan for larger missionary activity and to consider their responsiblity. At this meeting they voted to increase their offerings by half a million dollars. At the recent Methodist Conference at Baltimore an entire evening was given up to the Laymen's Missionary Movement. So in all the leading Churches of the world the men are awakening to their opportunities and responsibilities.

At the recent annual meeting of the Church of England Men's Society in the Church House, Westminster, London, the Archbishop of Canterbury said: "If long ago there had been a definite banding together of men who were keen about the religious life tens of thousands of men to-day would have been saved for the Church."

In our own Church we have the Laymen's Movement, which is rousing our men to greater interest and activity in benevolent work.

The laymen are moving, but what of the Church? She is not indifferent and welcomes with a glad heart this lay activity and thanks God for it. But the Church must do more. The day has come for determined systematic effort on the part of the Church (our Church) to interest, develop, and train our laymen for larger work in Church and State. I take it that there is no question in your minds with regard to the importance of lay activity, nor of the need of training on the part of the Church, and so I spend no time discussing need and advisability. But I want to speak to you directly of some things of which our Church must take account and others that she must systematically and carefully do if she would attract and train her men for this larger service. I emphasize *her men*:

There is danger to-day of our Churches becoming femenized because the women constitute three-fourths of the membership. I mean no disrespect to our noble women, the fairest and best of God's creatures. But for the development of an aggressive Church and for the direct influence of the Church on the affairs of humanity and the State we need men.

The world will never take seriously a Church composed only of minister and women.

We need men, and Christianity is a manly religion.

It began in a company of men. It was founded by a manly Son of Man. Its first heralds were men. The New Testament mentions four men to every woman connected with Christ and the early Church.

"And, when Christianity emerged from its swaddling clothes and went forth to possess the world, it did not abate one tittle its claim to the esteem and allegiance of men. Its steady and splendid march

In Front of Immanuel Church.

across the Roman Empire was owing to the fact that it commended itself to virile minds like Justin Marleys and Origeus, to intrepid spirits like Polycarp and Ignatius, to ambitious leaders of men like Constantine."

"Those who think the Christian religion weak and womanish may well take account of the manly men whose native manhood took on a richer lustre as they yielded themselves to Christ."

How they shine out along the course of the world's history! Manly, muscular, warm-blooded men—men like Frederick Robertson, Chas. Kingsley, David Livingstone, Gladstone, Washington, Lincoln. These were no weaklings, either physically or mentally, yet were made greater, better men by the religion of Jesus Christ. The Church needs her men to attract them, to hold them, to train them. To do this is to do great things for Christ and the world.

The Church to take a more real and vital interest in the training of her youth. We have Church schools, but how little real interest we take in them. We owe it to our God and humanity to see to it that our youth have the best training of head and heart that can be given.

The Church must do this for she needs educated men, laymen of wide education and thorough indoctrination for the work of the Lord. The fact stares us in the face that every year we lose scores of our best young men for the Church because parents feel that our Church school training is not equal to that of our secular colleges, and how can they be great unless the Church makes them so?

With mental training must go the spiritual.

A great deal of college and university life today is harmful to vital religion in the life of students.

The aim of education is character. This means that a redemptive and spiritual motive must ever lie back of and give incentive to an intellectual process. This is not narrowing but a widening of the intellectual horizon, for lack of belief in the supernatural destroys the groundwork of the natural and the basis of all great conservative thinking.

The thinking of an age must ever take its direction and quality from its higher institutions of learning.

And in proportion as religion as a vital and determining force dies out among educators, the intellectual outcome will be agnostic and irreligious. Dr. Dwight M. Pratt says "that one of the saddest features of higher life, educationally speaking, in America is that our college graduates do not come forth as they ought to take a place of leadership in Christian activities."

If that be true, how imperative that we as a Church become vitally interested in the Christian education of our youth.

With the mental and spiritual training should go a training in the doctrines of our beloved Church. From the Sunday school to the close of the college life the Church should see to it that her doctrines are brought to the mind and hearts of her youth.

The strength of the Roman Church is largely in her

In Front of the Art Gallery.

GROUPS OF DELEGATES AT CHICAGO.

In Front of Immanuel Church.

careful indoctrination. An educated Lutheran should know his Church, and to know it is to love it. If ever laymen are to serve the Church and the State the training must begin in the wide culture and indoctrination of her youth.

These are two things that help mightily in the general work of interesting and developing our men. I want to present to you now four things that the Church must do if she would train her laymen for Church and State.

Four emphatically positive things.

(2) She must take her place out in the large field of practical Christian activity.

No Church is better fitted than our own to cope with the problems that concern men. For we are Church of the workers. But we have been very modest, very retiring, very exclusive. But the time has come if we would hold and make useful our men to make ourselves felt in the things that concern humanity. This has great attraction for men. Men—matter-of-fact men—of the counting-room, the shop, the factory, are in the habit of looking for immediate results. Practical in every other concern of life they want a religion that has some relation to things seen and temporal. They are not satisfied to think of advantages that may accrue to the believer in distant ages beyond the grave.

And when men find in a secular brotherhood more genuine sympathy, more real spirit of fraternity, these orders gain recruits at the expense of the Church. And the brotherhoods take their energies and service. True, the Church was not organized as a confederacy of worldly clubs. She is not designed by the Master to be a house of merchandise, a bureau of amusement, a social club, or even simply a great fraternity. She is the Bride of Christ.

Yet God has lodged in the Church the promise and potency of nearly all possible moral and spiritual good. And so her plans and activities are not all to be looking to the other world, but are to be in part at least for the blessing and benefit of the now.

Our Master in His instruction to the Twelve speaks of this larger ministry (Matt. 10:8). He tells them not only to proclaim the message of Jesus Christ, but they were to do the works of Christ. Scripture saith Godliness is profitable for the life that now is. We must show men that it is.

The Church must take her place as the great power and factor in uplifting and blessing humanity, as humanity is under the press and strain of this life.

For instance. Here in these United States we are facing a great social crisis. There are forces at work, which if unchecked, mean destruction—viz., tendencies to the accumulation of power in the hands of a few; the tendencies to use this power predaciously; the tendencies to the separation and antagonism of social orders; tendencies of anarchism. These must be arrested, and that speedily, or we will soon be in chaos. The making and enforcement of better laws can do a great deal.

But the trouble lies deeper than law can reach. It is not simply a matter of methods, the ruling idea of our social and economic life is wrong. Self-interest has been recognized as the regulative principle of the social organization.

All our laws, our civic and industrial organizations, are almost entirely based on this principle. We do not deny the existence of goodwill and kindness. In our families we hold it. In our Church life we try for it. It is shown in our charities. But in all central, masterful, absorbing affairs of life, self-interest is dominant. The call sounds today for the Church to set seriously about the business of teaching the world by precept and example, *the great truth* that we are made to share in one another's good. To give to the world anew Christ's law of love. When the Church does this men will not be drawn away from her by worldly organization but will rally to her, stand for her, and be ready to give her service.

(3) A broader ministry, which looks beyond the confines of the parish and causes men to see visions of larger service.

I have been very much interested in the transformation of Saul, the first king of Israel, who went out to seek his father's asses and came back a changed man.

He went out indifferent to the larger interests of the nation and came back full of concern for the kingdom. It is said of him that "he was turned into another man." And one of the things that did it was his meeting with a man of God—a seer, the people called him—Samuel. In their crude thought he was supposed to have second sight. We know that he was a man of genuine faith to whom God opened up His heart, and who believed with all his heart that God had a purpose for Israel. And by his own consecration to that purpose had a sensitive insight to detect a kindred spirit.

In this young man of commanding presence, warm heart and fine aspiration he saw the needed leader of the hour.

And in Samuel as he talked with him that evening on the housetop young Saul found a man of God, an enthusiast for God's purposes, one who opened up to him a new vista in life and fired him with ambition for larger service.

What an experience for us to meet a true man of God, one who impresses us as being close to God, and who can show us visions of greater service. Some of us remember meeting Dr. Harpster or Dr. Uhle who saw visions, for idea.

Here, my friends, much of the training of our laymen must be done by our pastors who stand close to God, who believe with all their hearts in God's great purposes for humanity and our Church, and who will open to us the visions. We of the ministry must begin a day of even more unselfish service for the great Church, unselfish, broad—story of Gypsy Smith and boy white white marble.

We dare not hold anything in our hands, but open them wide to bless humanity.

(3) To have our laymen feel that they are part of a Church on fire for God and humanity and feeling that spirit they will catch fire, too.

In Saul's training for larger service Samuel told him to go to a certain hill where he would meet a band of enthusiasts, singing and playing on musical instruments, men on fire with a holy patriotism. This band went about and with stirring songs and recital of Jeborah's promised help aroused the people to a ferment of passionate enthusiasm for a holy war.

In this stirring company Saul catches fire and the Spirit of God mightily upon him, he, too, sings and prophesies. We by our training are inclined to rate cheaply all emotionalism. We are afraid of being carried away by our feelings. And rightly so.

But the great lesson here we can learn. We need more warmth, more fire of earnestness and energy in our Church life, not shouting and noise, but to be on fire for God and humanity, and that will set on fire others. You have seen a great convention catch the enthusiasm of one man who is thoroughly in earnest. What can we as a Church expect of our laymen if we are not intensely in earnest?

Within many of our laymen there lie dormant great possibilities. They must be warmed to life and action.

(4). I mention just one more thing in training—it is *use*. The Church to use her men, her best men. Give them something to do. I do not mean simply ask them to give money, but give them place in the great work for Christ among men. And use will fit for larger service. It is a commonplace, yet true, that the muscles of a man grow in capacity for work by use—the brain in grasp and strength. So with men in the service of the Lord. No Church possesses men of greater capabilities and worth than our own, but we have not used them. Place them where they can serve the Church, where as Christians they can serve humanity and the State, and they will grow in power and efficiency.

Fellow Leaguers, to-day is the accepted time for a great step forward in the activity and power of our Church. Here are our laymen stirred with a new and greater purpose for work. Here the Church fired with the determination to do greater things for God and humanity.

Let us have the contact. The other evening I sat watching on the porch an arc light below my house. Time had come for light—no light. Current was in the carbons—no contact. Suddenly they came together—result, brilliancy, light—maybe needed a jar.

Let us have the contact of sympathy and life between our men and the whole Church—what shining there will be for the Master!

Do you ask me why I speak this to the Luther League—why? Because in our Church it is the Luther League that has brought us to see the possibilities of our laity. The League has taught our young people the value of their heritage, has awak-

ened us to our strength and duty and opened to the men of the Church the vision of larger service for Church and State.

It is the Luther League that is training by using the best of our young people. It is our problem—for the very heart of the progressive Lutheran Church of America is the Luther League. Back from this great convention to our Churches will go these young people filled with enthusiasm for their Church. May you carry with you the great purpose to do what you can to lead our men to larger service.

Not in a day can men be trained but with our great purpose calling us on. The day will soon come when the men of the Lutheran Church in America will be doing great things for Church and State. For the achievement is but obedience to the call and power of a mighty purpose.

"Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear! O clouds unfold!
Bring me my chariot of fire!

"I will not cease from mortal fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In our own green and pleasant land."

Miss Nellie Swanson, Galesburg, Ill., read the following paper on "Our Young People in a Growing Country":

Our Young People in a Growing Country.

The Nineteenth Century has been given many names by those who have sought to anticipate the verdict of posterity. It has been called an age of steam and an age of steel; an age of newspapers and an age of societies. But whatever else it was we believe no one will question the statement that, so far as *our* country is concerned it was a period of great growth and development.

Picture to your mind what this country was a hundred years ago and then think of it to-day. Compare for a moment the conditions then existing with those of the present time. We had then 800,000 square miles of territory; to-day we have 3,000,000 square miles. At that time a few farmers were vainly trying to eke out an existence from the rocky New England soil, to-day thousands of men are becoming wealthy from the farms of this great Mississippi Valley, the greatest agricultural region in the world. Our commerce consisted of a half-dozen small vessels cruising along our Atlantic coast. To-day the Stars and Stripes are seen in every great seaport of the world. This great inland metropolis in which we meet, was then a small fort; our great seaport of the East was an insignificant coast settlement and our great Golden Gate of the West had not yet been dreamed of. We had then four million people. To-day we have eighty millions.

Every stage of growth or development creates its own peculiar conditions. In a growing country such as ours the conditions surrounding one generation are not the same as those which the next generation must meet. This change of conditions alters the individual's habits of living and of thought.

The great fundamentals do not change. Man must be fed, clothed, sheltered, and educated, but the *way* in which he is fed and clothed, or the *way* in which he receives his education is not the same to-day as it will be a generation hence.

And the youth of to-day must be prepared to meet the world as he finds it to-day, and that school which does not take this need into consideration is doomed to failure.

The greatest institution in the world to-day next to the home, is the Church of God, and one of the greatest divisions of that body is our own Lutheran Church. In this great, growing country of ours with its great conglomeration of nationalities, our Church has a peculiar place to fill. Whether it is to fill this place in the future as well as it has in the past will depend largely upon how it cares for the young people of to-day.

Thousands of Lutherans come to this country every year from the Old World. These must be taken care of by our Church and we rejoice to know that our Church meets their needs and so holds them true to the faith of their fathers.

But it is not these in the main upon whom the future of our Church depends. It is the thousands —aye, hundreds of thousands—of Lutherans in this country, of the second, third or fourth generations who must be held in our Church and whose splendid manhood and womanhood must be poured upon its altar of service. These young people are citizens of this country as it exists to-day. They are meeting conditions totally different from those which their father's or grandfathers met. The difficulties and temptations which confront them are unlike those which assailed their forefathers. Their habits of living and thinking are different from those of their ancestors. They have souls to be saved, as man has always had; they have as great need of the Church have the same Word of God, the same gospel of of God as the human race has ever had, and we Jesus Christ by which to save their souls. But the way in which to appeal to the young person is different to-day from what it was fifty or seventy-five years ago.

The question which confronts us is this: Can the Lutheran Church so adapt itself that it can reach and hold these young people? We doubly rejoice to say that it not only *can* but *is doing* so to a great extent.

The very fact that we have such a gathering as this representing organizations of young Lutherans from all parts of the Union, with a membership of about 50,000, is proof enough that our Church is holding many of its young people. We rejoice to know that our Church is beginning to realize the changes which have been presented and so is meeting the needs of the growing generation. Now, as we have studied the duty of the Church towards its young people, it is equally important that we consider the duty of the young people towards the Church.

The Lutheran Church should be a vital factor in the development of this country. If it is to be so, the young people must do their part to continue the work so well established by our fathers. The words of President Roosevelt have been so often quoted, I hesitate to repeat them, but you remember he said, "The Lutheran Church is destined to become one of the two or three really great Churches of this country." Has it occurred to you that its destiny depends upon *us,* the present generation, to a very great extent?

Our young people are holding as important positions in this country to-day as any equal number of young people. It is proper that they should do so. They have flowing through their veins the strong, honest, sturdy Teutonic blood in which the spirit of progression is inherent. They are pressing forward, moving to the front wherever they are placed and so are becoming potent factors in the commercial and professional life of our country.

The qualities which characterize our people in the secular world should also be made to tell in the Church and it is their *duty* to make them tell.

One of the greatest needs of our young people to-day is a greater knowledge of their Church. When they begin to realize that the division of the Church to which they belong is not all, but only a part of the great body, they will no more say they are Lutherans with an apology in their voices, but will be proud to claim membership in such a Church.. One of the greatest powers for the fostering of the *true* Lutheran spirit to-day among our young people is this great organization, the Luther League of America. Through its publications we learn about our Church in the past and the present and its possible future. Meetings such as this inspire our love and admiration for our Church.

The League aims at the development of that part of ourselves which survives time. Our League meetings should be first of all spiritual meetings, in which is cultivated practical concrete Christianity. Just as we need to take into our Church life the energy and enthusiasm which characterize our every-day life, just so do we need the strength, comfort, and power which we gain from true worship in our Church to guide us in our secular walks. The one great quality which our young people need is *love.* You may say our young people need other qualities. We need faith, devotion, prayer, service—aye, we need them all—but they are all the fruits of *love.* There can be no true faith or prayer, devotion or service unless the heart is filled with love, a love which permeates our very being and actuates our life.

The convention then enjoyed a well rendered solo, "The Good Shepherd," by Miss

Gertrude Hinman. The Statistical Secretary made his report, and as chairman of the Credential Committee offered a partial report, some of the delegates not having handed in their credentials.

The reports of the Executive, Literature, Topics and Publication Committees were heard, and referred to the proper committee for action.

Mrs. N. Kvale Evertz sang "My Redeemer," after which the Rev. L. Hogshead, Toledo, dismissed the convention with prayer and benediction.

Fourth Session

On Wednesday evening at 8 o'clock three simultaneous services were held, with two speakers—a layman and a minister—at each. The subjects at each service were the same, as follows: "How to Reach the Unchurched Lutherans" and "Privileges and Responsibilities of our Church." At the Grace Church, Dr. Dornbläser, pastor, the Hon. Ole O. Roe and the Rev. Frank Wolford, D.D., spoke on these subjects respectively; at Wicker Park Church, the Rev. Crile, pastor, the Hon. Carl J. Appel and the Rev. F. F. Fry were the speakers; and at Immanuel English Church, the Rev. Grenoble, pastor, Mr. W. H. Rector and the Rev. Gustav H. Stearns spoke. Various of the delegates assisted at these services, and special music was rendered by the respective choirs. Enthusiastic meetings are reported at each place. These addresses will be published in the next issue.

Fifth Session.

The devotional services at the Thursday morning sessions were conducted by the Rev. William Brenner, Toledo, who spoke on the "Gospel the Need of the World," based on John 12:32. As the first business the nominating committee made its report, and the secretary cast a ballot for the nominees, as follows: President, William C. Stoever, Esq., Philadelphia; general secretary, Rev. Luther M. Kuhns, Omaha; assistant general secretary, Mr. Harry Hodges, Philadelphia; treasurer, Mr. C. T. A. Anderson, Chicago; statistical secretary, Rev. C. K. Hunton, Salem, Va.; literature secretary, Rev. Paul H. Roth, Beloit, Wis.; topics secretary, Rev. George H. Schnur, St. Paul; members of the executive committee, E. Augustus Miller, Esq., Philadelphia; Mr. A. Raymond Bard, Reading, Pa.; J. Alexander Nelson, Chicago; Mr. Marvin W. Lutz, Mansfield, Ohio; Rev. G. F. Gehr, Erie, Pa.

Mr. Monroe A. Munson sang a solo, "But the Lord is Mindful of his Own" after which the morning was devoted to the Juniors. Miss Florence Stern, of Buffalo, gave a practical demonstration of "A Model Junior Superintendent at Work." The service consisted of music, readings, essays, answers to questions and prayer, all by the little people, whose papers were all original, only the grammar having been corrected by the leader. Twenty children took part, one in the capacity of leader. The topic used was that for August 16, "What Can I Do?" Each child was assigned a sub topic, or broad question, and was required to write his paper after he had talked about his subject, thus following the psychological educational method of leading the child to do his own thinking. Some of the pupils answered questions by reading verses of Scripture. Stories were memorized and repeated. Reports of committees were made in the meeting, the Flower Committee, for instance, reporting that it had carried flowers to inmates of the Norwegian Orphan Home, and one of the committee had played on the piano for the children. The report represented what had actually been done. The offering made by the children at their meeting was given to the Norwegian Orphan Home. Most of the children who participated were gathered from three or four of the Chicago Churches, but a few of them were selected by Miss Stern from a party of children seen in the street. A few of the papers they presented are here reproduced:

"Look for opportunities to do good. We should begin with our home and school and go out from them and seek cases of sorrow and sadness, need and loneliness, sickness and poverty, and do good where it is needed. Christ went about seeking to do good, healing the sick, raising the dead and feeding the hungry.

Mary's love to her Master was shown by giving her best treasure to him. She looked for the best way of showing her love to her Lord. When our dear Lord came to visit Martha and Mary at their home, Martha got the supper ready, but Mary bathed her Master's feet in the most valuable ointment and wiped them with her hair."

"When little children are angry and hurt their playmates, they should ask them to forgive them. If any one is hurt by another he should not hit him back. Jesus said, 'Whatsoever ye would that man should do to you, do you even so to them.'

"If I want to help my mother, I can go to the store for her. When papa comes home I can get his slippers for him and help mamma set the table.

"If children have candy they should not be selfish, but share it with others.

"We should do whatever our parents say. That is what the Fourth Commandment says: 'Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.'

"If we have little sisters or brothers, we should take them out in the buggy or play with them while our mammas do the housework. Jesus says, 'If you do it unto the least of these my brethren, you do it unto me.'"

"Sacrifice."

"There are many ways of helping missions that boys and girls can easily do without asking their parents for pennies. It is by denying yourself of the many sweets which you no doubt desire that sacrifice is shown. But these few pennies which you often spend foolishly can help little children to be Christians."

When Mary and Joseph went to Nazareth, Jesus stayed in the Temple with the ministers, asking and answering questions. Then the parents of Jesus went to the Temple and found Him there. He obeyed and went home with them.

You must behave at school and not get angry or quarrel with any one, but be kind to teacher and pupils and not talk about any one. The Bible says, "Be kindly, affectionate one to another."

"In baseball teams we should not get jealous if the other side wins, but be kind and love them in every way. And if one side wins the other side should not get angry at the winning side."

The drill in Junior Work was followed by Suggestive Thoughts: "Childhood and Its Treatment," by the Rev. C. Elvin Haupt, D.D., Lancaster, Pa.; "For Personal Religion," by Miss Anna M. Landis, Jeanette, Pa.; "For the

Development of Leadership," by Mr. Erle Greiner, Zanesville, Ohio. The fifth session was closed by chanting the Lord's Prayer. These papers follow:

Childhood and Its Treatment.

In the radiant month of July, with our verdant country teeming with beauty and fragrance, it was my privilege to enjoy a Luther Day Rally at one of our delightful woodland resorts in old Pennsylvania, where many cottagers were enjoying rustic life.

Almost at the very door of one of these homes, a family of song-sparrows had built their home in a small bush. Four little birds were so far grown that the tiny nest could no longer comfortably contain them. In fact one of the nestlings had been already crowded out and was chirping and calling in a lonely way upon the ground while the parent birds flew to and fro, feeding and encouraging their brood.

A good woman, who saw what had befallen the bird family, and fearing for the safety of the little outcast, in the pity of her heart, took it up and brought it back to the nest. But the moment that she came close to the spot the other little birds, filled with sudden alarm, fluttered out to the ground below and fled, never to come back to their dainty little home.

But did the parent birds give way to despair then and there? Not for one moment! Here was their opportunity. There was wonderful excitement in bird-land. They flitted about from one birdling to another, chirping, calling, encouraging, trying in every possible way to have their brood try their wings and care for themselves.

How suggestive is nature if we will but note its teachings! There is perhaps no time in the life of a child more critical than when he begins to venture out from the home-nest, where all has been peace and love to spread the wings of thought and action, try their newly-discovered powers and begin the work of life. The callow boy or girl on the edge of the home-nest faces the dangers of a world of temptation. It is evident that prayer and care then bestowed are doubly precious and most timely in giving to them a right start in habits forming.

It is delightful to think that just at this juncture the old "Mother Church of the Reformation" has provided help for her fledglings in the kindergarten, the church-school, the Junior League, or in other ways, an environment where the dangers to be met shall be least, and the opportunities and encouragements for expanding their powers of doing good shall be the greatest.

The two good words "habitation" and "habit" come from the same old Latin word meaning to "hold" as a possession. Our works and our company hold us to certain places and courses through life. When habitations and habits are forming it is wise to build well. Virtue is, in a word, the *habit* of doing right. The way to prevent the formation of evil habits is to keep on in the shaping of good ones. The best time to begin this is in youth when the lifework is before, not behind us.

Taking our clue from the birds let us briefly study the growing boy and girl, and what we can do to help them. What deserves or needs more study, care and prayer than God's noblest trust—a child? The attributes of the child-soul are faith and lowliness. It is ready to believe instinctively whatever it hears or sees. It is as a vine, twining around any object that it meets in its growth. The *Mind* of the child is active, imaginative and quick to grasp at any idea. Juniors are more prompt to answer than are older persons. Even though they may not be right. They will try to reply, like the boy who, when asked what was the name of Abraham's wife, instantly cried *"Mrs.* Lincoln," or the little girl of our city of Lancaster, Pa., where many cigars are made and sold, gave us her answer to the Bible question, "How did the boy David, the son of Jesse, help his father?" gave this: "I think he worked in the tobacco"; or the round, pudgy little tot who *forgot* the verse, "I am the Bread of Life," which she was to recite, but did her best by saying "I am a loaf of bread!" These instances show how the willing mind of a growing child tries.

There is a hunger of the child-mind for knowledge and beauty and love as its body craves food. The outstretched hands may sometimes reach up and pull down things forbidden. But is it not that the eyes may see them and the mind know them better than before? The little judgment and experience are combined with the brightest and most watchful of eyes, the quick attention, listening ears, the ready thought and tender feelings of the child.

How few of our Juniors as we find them in the ordinary walks of life know how to *sift* real facts from falsehoods or how to *combine* the great events and ideas of the story of the Holy Book, or the holy Church? How few have yet learned to love the little catechism of Luther, as the substance of God's Word? How few study God's other book of nature as they might?

Alas! The school of the world is the only one in which many of the brightest minds of our youngsters of to-day are being trained! And like the unharnessed rivers, a vast amount of reserve power goes either to waste or to the doing of positive damage, by the neglect of soul-care. Think, then, friends of the *needs* of a child. Education must put facts in order. The boy or girl *needs help* in the sifting and sorting of ideas. Childhood is a mass of loose observations thrown together. It must learn how to use them. But the child has *wants* as well as needs—often, however, of a most dangerous and unwise kind. We may crave that which will be our ruin. The child, capable of a strong will, true faith, delicate feelings and decided self-consciousness, is very lacking in knowledge, insight and judgment, and must needs be guided and kept away from danger-places. True, the choice of a boy or girl may be as good at one time as it is poor at another—now the Bible, and then some trashy story-book; now innocent fun and then some naughty prank.

It is ours, therefore, as guardians of the spiritual, moral and mental welfare of the coming age to defend the best interests, and provide the noblest, finest principles and literature for our Juniors, as we would that they should do for us if they and we were in each other's places.

Then, mark you, the *instincts* of a child—those God-given powers which it uses without even knowing why, the receptivity to truth, the sense of duty, the confidence in what has been promised, or the likelihood to mistake falsehood for truth. Put a dainty lily-of-the-valley into your glass of clear water and you can stain it red by pouring red ink into the water, or black likewise with ink of that color.

We believe that our Junior Leagues and Younger Societies have a marvellous mission to the young and have already entered upon a splendid work. Nothing can be more important for their welfare than care as to the quality of the literature and associations thrown out before our coming people.

If you receive from the nurseryman a fine, valuable and growing young tree you would find for it the most favorable spot in the garden and set it with your utmost skill and care. National, State, and local governments have their bureaus of agriculture, their forestry commisions, their parks, their landscape gardeners and their farmers' clubs.

The world is searched for the very best products and these are cultivated till every blemish is out of them and the last touch of excellence and sweetness is given to fruit and flower.

But the *soul* development of the *child* is of far greater moment than that of walnut or tulip. *Character*-building upon the deep-laid principles of God's Word is the great object of the Kingdom and of the League. Our mode of doing this work among the Juniors is somewhat like the induction coil. Surround a metal sensitive to the effect of electricity with a wire charged with a current of the same and you have instantly induced electricity in the metal.

The induction force of our real leaders, the Church, its Leagues and its schools, is *love*, charity, generosity, kindly devoted interest in the welfare of others, joined to the use of justice and equity, for the highest justice is love in the form of the wisest law. Here is the advantage of our TOPICS, our Courses of Reading, our Hymnal, our REVIEW. Be it ours to show how to use them.

The supreme object of a Junior League is the cultivation of a pure, lowly *faith in Christ* by the knowledge of God's Holy Son, His Word, and His perfect all-sufficient work for us.

Why not show to our children the value to them of the help of God, in their own baptism, the gift of new regenerate life? The *efficacy* of baptism may be with God, but the *enjoyment* of it rests in our knowledge of it and our faith.

Lowly faith is cultivated in our Juniors by rever-

ence for the Bible, as the Word brought by the Holy Spirit.

But attention must needs be paid to the *individual* soul, my personal recognition, of each one, and as often as possible heart to heart talks between the leaders and followers. With all acts of discipline there must go sympathy. In applying truth there must be tact. Let the course of personal training pursued grow out of the study of the laws of child-nature and the varying shades of personality in each. Let the child know that the Church and the League expect great things of him in the future and the Junior will qualify for these requirements.

There is little need of lopping off with a "Don't do this," or "Don't do that," if there be real training going on, unless the tree of character has leaned very far out of plumb.

If you want Nature to do her best you must keep every branch and make it bear more fruit like the famous "Mission Grape" at Santa Barbara, California, whose one vine bears four and a half tons of fruit in a single season, supported on a trellis sixty feet square. Nature grows stronger by care, and more beautiful, but not by interference. So likewise the Junior needs only the guiding, encouraging, directing hand that it can trust, and the true path freely lighted by the wisdom of God's Holy Word.

True education means not only the supply of truths but the training in the craft of using them—how to arrange them and apply them right. Be it ours to lead each individual to realize the inborn possession of his native spiritual powers of sight, hearing, knowing, comparison, meditation, devotion, and to value them most highly. It is right that we should aid each one in the cultivation of the special personal abilities of self-reliance without self-conceit.

The dull boy need not necessarily be a stupid, brutal man, nor need the giddy, frivolous girl waste her life in gaiety. If soul-development takes place in the knowledge and love of Christ, the moral, mental, physical, and social unfolding of character must surely follow. Out of this will grow reverence for holy places and things, loyalty to the Church, study of the beloved Word, the prosperity of society, in family, State, Church.

The League standing on the bridge between home and God's holy house seeks to co-operate with both of these in the cultivation of the loyal, devotional, ideal spirit of prayer and praise. Where home training does not exist it aims to supply the want.

For good or for evil every child is a prophecy of the coming age. But there is no class against whom more crimes are done both of commission in misleading and of omission in neglect, than the young who are in the critical period of home leaving and habit-forming. True, much of this may be wrought unconsciously and ignorantly.

But none of us liveth to himself and no man dieth to himself. And the Master hath set us the holy example of going out into the world to give wisely to it all that we can bestow. Isaiah said (Is. 11:6) "A little child shall lead them." And He hath led them in self-giving.

But it is most certainly true in a lowlier sense that some who are now but the little children of to-day shall be the *leaders* of the world of to-morrow. As we are thinking of the matter the arms of some godly mothers are holding close to their hearts the coming fashioners of society in Church and State, those whose pens will sign the great treaties of international peace, guide the thought of the world to Christ from pulpit, altar and rostrum; preside in the executive chairs; plead in legislative or judicial halls; serve in our ever-growing mission stations, our enlarging schools, or beside the bedside of suffering as physician or nurse.

Hence there is great need for the development of power in action extensively and well as the more intense consciousness of self-dedication and devotion to the Master's will. To help and to lead others there must needs be the *power* of inducement to the right.

If our Juniors are, in their day, to become good and great guides in the wide kingdom of development, it is needful for them to cultivate at once their *quickness of perception* in the discovery of right from wrong. We must *teach* them now to observe, ponder, sift and arrange their ideas, with St. Paul who in the Philippian letter speaks of "sunshine-judgment" so bright and clear it is (Phil. 1:10).

Our coming leaders ought to have full *reasoning powers* in matters of judgment concerning the truth. Herein the habit of *memorizing* in youth will greatly help. Equipped with important passages of the Bible the Catechism and the lives of the great and good of the centuries of the Church, one can be inspired with confidence to carry forward our work.

And let us cultivate *for* them, as their guides of to-day and *in* them as the leaders of to-morrow, love of order, steadiness of habit in all that is good and right; aptness to perceive as well as quickness of expression, so that what is spoken shall be well said, as well as worth the saying, a reason of the hope that is in them; and not as the boy who, when asked what he expected to be when he came of age, could only say, "Twenty-one."

A great incentive or induction to the right course of life is the example seen in the purest, noblest, most ideal lives of holy men and women as characters worthy of our imitation. Especially is this true of the life of our blessed Lord and Saviour Jesus Christ.

It is by our own example that we can best cultivate the loving habit, the thoughtful habit, the giving habit, the helpful habit, the persevering habit, the worship habit.

One other thought: *Work.* It is important that as parents, sponsors, and leaders of to-day we give our young people a field to work. Every possible opportunity should be shown them to put forth effort for their fellow men and the Church. Encourage the Bible-reading, the memory verses, the hymns, learned and sung, the topics discussed, the prayers offered.

In their presence we can ask the Lord to bless our congregation, its schools, its Leagues, its homes. We can suggest the holy ministry, the deaconess cause, and mission work as ideals of life.

The induction coil of good *home-life* is a great conjoint agency in producing splendid results. In the godly home the young will find the family Bible *open.*

Instead of the criticisms which one sometimes is compelled to hear of the sermon or the singing or the people who had met there to worship, made by those who return from God's house or a meeting of the League there will be an effort on the part of everybody to praise and promote the welfare of every department of the Church, and its efforts.

I fear that many homes do not yet know what the Leagues are doing and what a blessed work is that of a true Bible-class and Church-school.

But note! Upon the noblest education in the spiritual life that you can give your young people, the future of your own congregation, of our beloved Lutheran Church (the purest type of Christianity in the world to-day) of the Church at large, and of this great nation is conditioned.

What an inspiring incentive, brethren, and what a magnificent result is this which our Lord hath put before us!

In a recent issue of the comic paper called "Life," the shrewd and gifted artist has for a frontispiece presented a cartoon that is intensely suggestive. It shows the great ball of the earth from behind which the huge, red-robed figure of Satan is peering over, ready to roll forward the world and to crush out "Life," depicted as a little human baby, looking up to his great foe and trying with his tiny hands to keep the globe from rolling over and destroying him.

It is the lesson of the power of sin which the artist would draw.

In such a picture as that described, Christian art would doubtless have drawn a mighty arm and an outstretched hand reaching down from above to withhold the hindering, blundering work of Satan or snatch the precious soul-life of the child from the danger-path.

And such, dear fellow-Leaguers, is the work that is laid upon our Leagues, under God, to do for the coming world-life and Church-life of to-morrow.

God grant that for Jesus' sake we may do it well!

For Personal Religion.

Childhood is the dawning of a great hope, and is like the early morn which precedes a glorious outburst of sunshine. Childhood is religion personified, for it embodies love, innocency and humility, fundamentals of Christianity. "Remember now thy Creator in the days of thy youth," was the great injunction given centuries ago, and is just as binding to-day as then. Religion is of the heart and those who fully possess it show forth a spirit of unselfish love, courage, patience and willingness for service.

The religion of a child is influenced by the forces in the home, the sanctuary, and outer-world environment. Each child is a unit, and the mind of each one must be studied as such. As religion is love toward God, and the expression of that love in human conduct, it is the duty of parents or teachers to see that this love which is kindled in the youthful heart is kept ever burning.

The first teacher is the mother. She is the greatest of psychologists. Studying the little babe as it lies and coos on her arm, she knows better than any other earthly friend its needs and desires. As the child grows older the human instincts become more pronounced and greater care must be exercised over it than during the period of infancy. The loving mother carefully watches the development of the child. She studies disposition and temperament whether it be loving and thoughtful, or whether even in infancy the heart inclines toward selfishness.

Childhood is beautiful, but more impressively beautiful if the soul is religious. The question is, will the child in its early years realize the goodness of God? Youth is more strictly in accord with the divine law than is maturity. Obedience and goodness are easier to the young. Learning still at mother's knee, the child has not yet been enticed by the world.

I am reminded of the story of the Roman mother who refused the casket of rare jewels offered her by a rich friend, replying, as she proudly pointed to her two sons, who became great in Roman history, "These are my jewels." Does not every pious mother think the same of her children? Especially are the children gems of priceless worth, if they love their Saviour.

The time comes for the boys and girls to enter the higher school of religion the *Sanctuary*. The child from a religious home needs a course of instruction in religion. It helps to lay a good foundation for spiritual development. When we think of the vast majority of worldly homes, where too many tasks demand attention, or where a spirit of indifference reigns, we feel anxious for the future. The Sunday school and Junior Organization of the Luther League are the mediums where the little ones from the hovel as well as from the rich home may learn godliness. May their wishes be:

"Saviour, teach me day by day,
Love's sweet lesson to obey;
Sweeter lesson cannot be,
Loving Him who first loved me."

Those who have been entrusted with the religious training of the young should impress each child with the thought that there is beauty in service; that every prayer and every hymn of praise is heard in heaven and that there is joy among the angels around God's throne because of this worship. And in the home beauty in service is as applicable as in the sanctuary. A little child shall lead them." How often have we known of the influence of a good child over a wayward member of the home, or some one in close relation to that home. Oh, could we but estimate the power of a child's love!

Love and devotion are two natural traits in the child, and they develop early in the Christian home. In the world home, these traits usually are undeveloped though not always. We know instances where under the most adverse surroundings the child's voice seemed to cry out, "Here am I, Lord, send me."

In the sanctuary are gathered all kinds and classes of children, and it is the duty of the teacher to study the child, as does the mother in the home.

To the two great essentials in the personal religion of the child, namely, love and devotion, we shall add a third, that of reverence. We cannot impress upon the minds of the children too much the necessity of reverence for all things sacred, for "holiness becometh thine house, O Lord." The clasping of the little hands and the bowing of the head before communing with God is a necessary part of our instruction.

Is a child's life measured by its environment? This question seems to answer itself. In the early life of the child there are two forces which very materially shape the future, namely companions and literature. Youth is the character-building time, and if these forces be good, the foundation will be solid and substantial; should they be evil the foundation will be as sand. Personal religion in the child will mean much in the decision of the material for its life's foundation. The little child may have within its life the substance for a good, solid foundation, but like the brick and mortar which awaits the workman's skill to fashion the wall, this substance must be skilfully handled by parents and teachers to insure correct construction of this human temple of God.

If we would heed the Saviour's commands, childhood and its treatment or the personal religion of a child, demands the best service we can render. There is a wise saying, "To stay young, teach the young." Speaking from personal experience, I can say that when surrounded by the children of the Junior League, working to bring out in their young lives the very best, I feel happier and younger than at any other time in my life. A writer once said: "To be of any real use in the world, do something for children." He further said, "If the great army of philanthropists ever exterminate sin and pestilence, ever work out our race's salvation, it will be because a little child has led them."

Knowledge of duty is necessary for the child as well as for the adult. Duty begets obedience; obedience, love; love, steadfastness.

Joan of Arc, the religious leader of the French people, said the secret of her victories was that she bade her white standard go forth boldly.

May we all, adults as well as children, for we are the guardians of youth, go fearlessly on, ever following our glorious standard, Luther's coat of arms, which sympolizes the great principles of a Christian's life, and may we say or sing with great earnestness:

"We proudly bear our banner
A cross within the heart,
To show that we have chosen
Christ, the better part;
Then joy and peace and comfort,
Shall blossom as a rose,
Until our earthly blessings,
The worth of heaven disclose."

For the Development of Leadership.

A real born leader is a rarity, but he is not necessarily born a leader. Patience, and a willingness to work and to learn are requisites for a successful leader, especially if he is to be a leader of children. This may, in a large measure, account for the oft-repeated assertion "that a League leader is born for the purpose, and not made for it." This belief is incorrect. It is the education and development of the child for active service, and when he arrives at a mature age he will be ready to lead. The beginning must be made in early childhood, before he even attends the public school. To assume that education begins with alphabet is a mistake. Education begins with father's or mother's look; with the giving of a flower plucked in the field or wood; with a ramble, when the little one is first old enough to go out to the meadow or brookside; with the example of a kind or thoughtful act, which the child is quick to emulate; with the speaking of a few gentle words in a gentle voice; with the regular attendance at church services.

No grown person will so quickly take up and repeat an oath, or a wrong expression, as will the innocent child. He will be equally quick to follow the leading in the right way. So youth is the time to begin the planting of a true, Christ-like spirit.

The seed must be sown deep in the heart of the child. As he grows to youth, the beauty of character will develop, as the flower, until it has matured into the perfect fruit, and the leader will be ready for action.

When the child comes to the Junior League he must first be interested. He must be made to know and feel that he is a part of the League, and that his presence and activity are necessary for the welfare of the society. If he be given some definite work and made to understand that he is responsible for that work, he will become actively identified with the work. Then, lest he tire, as a child does of a new toy, the work must be varied. Still teach the one and only *truth*, but it can always be told in a little different and attractive way. The child must remember the things taught it, too. Frequent repetition will tend to fix all the points indelibly upon his mind. Every child is anxious to see the result of the work attempted. He will be willing to perform a great many little acts which will inspire confidence in himself, overcome his natural timidity, in-

crease his love for the good and beautiful, and fill his heart with a more eager desire to work.

Giving regularly and cheerfully must become a youthful habit. By Scripture and story, endeavor to have the child begin this habit. Give him a reason that he can understand, why he should give, and impress upon his mind that the gift should be his own. Not just the penny or nickel that father's or mother's thoughtfulness provides him. Have him keep a missionary hen, or earn the money by running errands, or doing other little duties.

This will teach the child principles which will make his after-life a more self-reliant one, as well as give him money for his free-will offering.

The one who teaches must live a life which will stand before the child's mind continuously as an example. He must not tell the child one thing and immediately proceed to act another. The child invariably wishes to do as he sees his elders do. The power of example must be deep-rooted in the mind of him who leads. And I emphasize: the example of the leader will make as great an impression upon the child as the subject taught. The poet has said: "The thoughts of youth are long, long thoughts." Very long, indeed, they are. A whole life-time cannot erase the impressions received during the childhood days. They give shape and color to every one of the later years.

When the child begins to feel that he is a part of the League, and his presence and work are necessary factors for the continuance of the society, dip deeper into a knowledge of things. Develop a love for and a loyalty to the Church by imparting the history of the Church and the lives of the Church fathers.

We begin in our public schools with the first grade pupils to make loyal citizens of them by teaching them the history and meaning of the flag. And are not the little folks loyal to the nation's glorious emblem? Will they not sing the patriotic songs with far more fervor than their elders? Are they not more enthusiastic celebrators of the national holidays than the fathers and the mothers?

The fact is evident that they are. It can be said of the Church with equal truth. We love the things about which we study the most; and the more we learn about the Church, the more we will love her, the more loyal we will be to her, and the more anxious we will be to lead others to her. Here, then, will open a field for active service for the Junior, broader than he had before, bringing new members into the League. This will develop the traits of Christian sociability and Christian fellowship, and will inculcate into the heart of the child the meaning of "who is my neighbor."

In the League let the child be more than a listener and more than an outside worker. Let him prepare a little paper in his own words or read a poem or story touching the topic presented. Do things to make him familiar with League routine, and to instill into his mind the necessity of active as well as passive membership.

The child has now developed an idea of leadership. He begins to realize for what he is being trained. He is looking eagerly forward to the time when he shall become a member of the Senior Society.

The personal religion has been developed along with the education. The education must now branch out into a broader field and include the mines of knowledge of the Church and her history. The desire having been aroused to learn about the Church, the student will pursue his studies of his own accord. He will be filled with a desire to know more. He will radiate Christian fellowship. He will find pleasure in the members of his own faith.

The embryo leader has now appeared. His personal religion, his education, his social life, all attract. He can give a spiritual uplift, because his thoughts are imbued with a love for God and a holy reverence for all things sacred. He can give tone to the meeting, because he is well read, and is able to give a reason for the hope that is in him. His knowledge is correct and in presenting a topic he can make positive statements, and not offer mere suppositions. The love of God in his heart gives him the love for his fellow being, and by mere look and hearty handshake he can express infinitely more than an eloquent flow of pretty speeches can convey. The promise of childhood has matured into the ripened fruit.

"Learn by doing," is trite, but true. The leader is *made* and not *born* for that purpose. History proves, over and over, that the man or woman has been molded by environment, and when the opportunity was presented, was qualified to step forth into the work. This may be true of any Junior. Trained by active service from tender years, carefully nourished with the precious truths and glorious history, gently treated, and taught to extend the hand of loving kindness, and practise the grace of cheerful giving, he comes forth from the Junior League and enters into the Senior League as naturally as though he were passing from one room into another.

He brings with him a fund of knowledge, an ability to do and to direct, and the Senior League is supplied with a band of members, rooted and grounded in the faith "once delivered to the saints," every one capable of leadership in some department of the work.

Sixth Session

The afternoon session on Thursday was opened with Scripture and prayer by the Rev. William Eckert, Racine, Wis. Invitations were received for the next convention, from Pittsburgh, Portland and Atlantic City. On motion the invitation from Pittsburgh was accepted.

The Rev. M. L. Stirewalt, president of Colburn Academy, Mulberry, Ind., then delivered the following forceful address on "Laymen in the Reformation":

Laymen in the Reformation.

All great and good reforms, religious or political, have their genesis and growth in the hearts and homes of the laity. No nation was ever overthrown by its laity. Chaldea and Egypt, Greece and Rome, grew ripe for destruction, not in the fields and everyday walks of life, but in the crowded city streets, in the palaces of the nobility, and in the homes and workshops of the professional citizens. The French and the American revolutions which, with the constructive work which followed, in either case may be called a Reformation, were made possible and successful because the laity felt the truth of the statement, made by Rousseau to the French people and by Jefferson to the American colonists—"Man was born free and is everywhere in chains." When our Lord came into the world to institute a religious reform and to establish the new kingdom, He did not weep and lament over the passing away of the schools of the prophets and the scarcity of theological students, but turned instead to the laity of his time and depended upon them to carry on the work which He began. The Lutheran Church Visitor, in an editorial in its recent Laymen's number, says: "These men—Fisherman Peter, Tax-Collector Matthew, and Dr. Luke—represented the business activities of their day, and they did not hesitate in the least when the call came to them, but they forsook all and followed the Leader in organizing the Christian Church." And the Church has made progress, whether in Christ's time or the centuries since, because men of every calling in every nation under heaven have turned unto the Lord and have been active and consecrated in the service of the Church. The German Reformation of the sixteenth century was but the expression of the feelings of the laity of the Church against "Bossism" and corrupt oligarchy in the Church. These feelings were at times expressed by prominent men in the clerical office, but more frequently by men from the royal ranks of the laity. The Reformation was truly a laymen's movement.

Public sentiment was an indispensable asset in the Reformation, and the larger amount of public sentiment which was at all favorable to the cause of the Reformation was to be seen among the laymen. This was natural. The corruption of the Church, manifested in the priesthood, was the chief cause of the Reformation. D'Aubigne asks the question: "How could the Reformation proceed from the thing to be Reformed? How could the wound find in itself the elements of its cure?" We could hardly expect the clergy to do the work of reforming the Church. They attempted to do it and failed. The Council of Constance, which delivered Huss to the flames, assembled in 1418, for the purpose of providing the reforms which the people were clamoring for. The Cardinals at this Council took oath that they would not adjourn before they did provide the reforms. A

commission was appointed to suggest the reforms. All of this was done before a Pope was selected, but as soon as Martin V, who was proclaimed Pope, had placed the tiara upon his head he exclaimed: "The Council is at an end." And all hope of a Reformation by the clergy ceased. Thenceforth the laity was to be depended upon. And *their* will was expressed, after a long period of development, when the people called Luther to be the leader of the movement.

This public sentiment of the laity expressed itself at a number of places and in various ways. We see it at the opening of the Reformation in the general condition of the laity. The people received very poor treatment at the hands of the Church. A man was a mere individual in her sight. He had no voice either in the temporal affairs of the Church or with which to praise his God. The Church closed his ears to the truths of the Gospel, stopped his mouth from crying for help, manacled his hands from service, and hindered his growth in every way possible. Even a layman who is born a free man will not long remain quiet under such treatment.

The layman was persecuted even more severely. He was bound, not only bodily but also spiritually. One by one the walls were built up around his soul until finally the soul, a real prisoner of hope, was stunted almost beyond hope of release. At first faith was robbed of its practical character. The Church taught that the sinner is justified by faith *and* by works. Then it was taught that man is born with the power to do good. The doctrine of hereditary evil was denied. Then the people were told that by doing works of penance they could be saved. Then came the doctrine of indulgences and purgatory which led the people to indulge all of the lusts of the flesh and also buy a place in Heaven for departed loved ones. The avarice of the Popes was the last straw thrust upon the shoulders of the laity and, hungering and thirsting for the righteousness provided through faith to the sinner, the downtrodden and persecuted souls arose en masse and cried aloud for a change. Upon this sea of popular sentiment Luther embarked in his crusade against the evils of the Papal Hierarchy. Had it not been for this public sentiment from an oppressed people doubtless Luther would have shared the same end as those who had endeavored to reform the Church before his time.

This public sentiment was manifested at times with a large importance. I believe that Luther would never have been permitted to stand before a Church Council and to be tried fairly without it. The sentiment of the people in his favor made it possible for him to go to Worms. Miltitz, papal nuncio, traveled through North Germany and said that he found three Germans on Luther's side to every one against him. And so when Luther made his journey he was going through a country predominantly friendly. This public sentiment protected him at the Diet. It also made it possible for him to have a hearing. About a century before the Diet of Worms under somewhat similar circumstances John Huss, granted safe conduct to and from his Diet, and not even given a reasonable hearing, was condemned to death and executed by the officials of the Church for attempting a reform. A century, with all of its changes, passes. Luther is granted the same safe conduct. This time the pronounced heretic is given some kind of a hearing. Though condemned by the officials of the same Church the Emperor dares not break his promises, but provides the safe conduct needed in order that Luther may escape from his enemies. Why was Huss burned at the stake and Luther left to escape? Why was Jerome of Prague executed and Luther allowed to escape? History makes answer by telling us that a strong public sentiment had developed during the century which made it possible for Luther to be so highly favored. One historian tells us, "There was a fierce sense of fairness in the lay members of the Diet which it was dangerous to outrage."

Again, immediately after the Diet of Worms, the papal bull excommunicated Luther, making it an offense against the Church for any one to harbor or to feed him and granting the right to kill him to anyone who desired so to do. Emperor Charles V issued the ban of the German Empire against him, thus giving civil sanction to the ecclesiastical sentence. It was naturally supposed, and perhaps intended, that Luther was to be taken to a dungeon or in some way or another smuggled out of the Diet. Now, certainly, Luther's life is in jeopardy. Surely the enemies of true religion will have ample opportunity to give vent to their anger and the Church will get rid of another heretic. But Luther is saved from what seems to be an inevitable death. And how? Public sentiment comes to the rescue. A historian writes: "The hearts of the lay members (of the Diet) had been touched by the courage which he had shown. *They* would not permit a hand to be laid on him." The Elector Frederick, of Saxony, even though an oath-bound subject of the Pope and the Emperor, fears to oppose the sentiment of the people and also wishes them to know more of the doctrines of Luther, and therefore offers him protection, not, indeed, openly, but yet efficiently. Public sentiment among the laity saved Luther from death at this time and this same feeling made the Elector, who was a layman, a protector of Luther.

Dr. Schaff says, "The strongest sympathizers with Luther were outside of the Diet, among the *common people*, the patriotic nobles, the scholars of the school of Erasmus, and the rising generation of liberal men." Tounstal, English Ambassador, wrote from Worms that "the Germans everywhere are so addicted to Luther that, rather than he should be oppressed by the Pope's authority, a hundred thousand of the people will sacrifice their lives." An uprising of four hundred German knights with 800,000 soldiers was threatened in a placard on the city hall, but the storm passed away.

Luther realized the importance of this popular feeling among the laity which was so favorable to his cause. It was with the evident desire of helping the peasant classes that he prosecuted his work so vigorously. The gigantic yet successful work of translating the Bible into the German language was completed by the Reformer for the sole reason that he wanted the laity to know the Scriptures. The services of the Church were put into the German language so that the laity might again have part in them; and in the "address to the German nobility" Luther makes an earnest appeal to the prominent laymen to assist in procuring the reforms which they so much desired. In the first part of this pamphlet he criticises the Church for its partial exclusion of the laity. Thus Luther expresses his recognition of the popular approval of his work. He becomes the great commoner of his age. Samuel Smiles says: "Luther was the common people's hero in his lifetime and he remains so to this day." And if he was *their* hero he must have been the true champion of *their* cause. And if it was the common people's cause certainly the laity must have contributed largely to its success.

Thus may we learn that the work of the Church, whether of the time of the Reformation or the present, is ever the work of the masses of the people. Let the motto—What can I do—be the inspiration of every layman in the country to lead him to do his work in building up the Church of the future. Let every individual, regardless of station or rank, know that there is a part for him to play in the advancement of the Kingdom of God. This work is not alone for the preachers and leaders, but also for the powerful crowds of non-professional people who sit in the pew.

The work of a large number of individual laymen, who were prominent men in the world, was a second valuable asset in the Reformation.

First among these is Erasmus, the assistant in the work, who was to a large degree unconscious of the fact that he was rendering assistance. He was the forerunner of the Reformation, and after him came one whose shoes' latchet he was unworthy to loose, according to the spirit of his own confession. Erasmus was a type of a class of laymen, known in Germany at that time as Humanistic philosophers. It was their chief aim to awaken a desire for the classics among the people. Thus they introduce and inaugurate the Reformation period. The contribution of Erasmus to the Reformation is in the fact that he brought with him from classic Italy an immense appetite for "Learning" which he was willing to distribute among the intellectually "poverty-stricken Germans." In order to propagate his generosity he did two things. First he wrote a book called "The Praise of Folly," in which he severely arraigns "unholy men in holy orders," as those who have kept the German people from a knowledge of literature. Then he translated the New Testament into the Greek language and hoped that the laity would ascend to the giddy heights of knowledge enjoyed by himself, and read it. This Greek New Testament made

it possible for Luther to produce his translation in the German. But Erasmus did not meet the needs of the people, viz.: the comforts of a salvation by grace—and hence he contents himself with crying out in the wilderness of darkness and ignorance, "Get ready, for a real Reformer is at hand." Yet as the Saviour gave great praise to John the Baptist so we must not underestimate the work of laymen Erasmus, Colet, Moore and others of their school in preparing the way for Luther.

Philip Melanchthon, though possessing a large theological education, was never ordained and was never in charge of a parish. Some people of the present day would rank him with the professionals, but we have his own consent to call him a layman. And what a noble, useful, consecrated layman he was! Time and words forbid me from paying even a meagre tribute to this giant layman of the Reformation. The mention of a few things which he did must suffice. He was Luther's most trusted friend and co-worker from the time when, upon Luther's recommendation, he was called as Professor of Greek at the new University of Wittenberg, in which he continued until Luther's death. And during this period of most intimate friendship they were constantly helping one another. They mutually supplemented each other. Melanchthon strengthened Luther by reaching the same conclusions through calm and careful study which Luther had reached through experience; strengthened him also by constant encouragement; rendered him invaluable assistance in the work of translating the Bible; held him in check when he became too boisterous; told him of his faults and helped him to correct them; and was in every respect a tried and true friend of the great Reformer. He published, when he was but twenty-four years of age, his great book on theology—"A System of Dogmatics"—which was very valuable in shaping the doctrines of the Reformation for the nobles. Luther spoke to the peasant laymen; Melanchthon spoke to the intellectual laymen. This wonderful theological book marks an epoch in the history of theology; became a text-book at the university; passed through sixty-seven editions, not including translations, in less than a century; and called forth commentaries from other theologians and a counter-work from the Catholics, by whom it was called a new Koran. Luther says of it that it, together with his own translation of the Bible, would compose a complete library for any theologian.

If the layman asks what to do, here is one place to take hold. Let our talented laymen use the Luther League Reading Course with the definite purpose of learning some theology. Then with this preparatory course and the inspiration which will naturally accompany it let some of our laymen take a course in one of our theological seminaries. It does not matter if he does not intend to make of himself a minister. Then some Melanchthon will arise in our generation to write a book for the library of our theologians. It seems an oasis in the desert when a pastor meets a layman who knows enough theology to converse upon some doctrine.

A large number of Princes of Germany in Reformation times were laymen and were valuable to the cause. The Reformation document at the Diet of Spires was signed by Princes from fourteen imperial cities. Doubtless others were there who were aiding the cause in a quiet way, but who did not sign the paper. And at other places and times there were many Princes who encouraged the Reformation. Some of them were: Heinrich the Pious, of Saxony; Ernest the Confessor, of Luneberg; Electors John and Philip, of Hesse. The Elector Frederick of Saxony was the most useful of them all. He founded the University of Wittenberg and continued to be its chief supporter through the beginnings of the Reformation. This university was the cradle of the work of Luther. It was in this place that Luther first taught the doctrines of the Reformation and that students from all parts of Germany studied Lutheranism. And unless the Elector had provided his protection the work of the university would have been impossible. The Elector Frederick saved the Reformation by protecting Luther.

Famous hymn writers among the laity, whose work was valuable to the Reformation, were: Justas Jonas, Paul Ebert, Lazarus Spengler and Hans Sachs.

Several universities, founded and sustained by laymen, were useful to the cause. The University of Wittenberg comes first on the list. The University of Marburg was founded by Philip of Hesse and remained faithful to the teachings of Luther through a long period of years. The University of Leipzig and the University of Tubingen were also on the list of Lutheran schools. Many of the professors at these schools were favorable to the Reformation doctrines. Joachim Camerarius, an intimate friend and assistant of Melanchthon, is typical of this class of useful laymen. Justas Jonas is another.

Lucas Cranach and Albert Durer were two prominent artists of the time. It is to this man Cranach, who was a court painter under Frederic the Wise, that we owe much for the larger majority of extant pictures of Luther and Luther scenes.

Hans Sachs wrote, together with his poetry, a large amount of prose which was of much use in spreading the teachings of the Reformers. He also collected and published books to the number of forty volumes for the cause of Luther and the Gospel.

Thus far we have mentioned a number of individuals who were influential in propagating the work of the Reformation. Not all have been mentioned because of the time limit placed upon this paper. Dr. Schaff says: "It is a significant fact that the Reformation was defended by so many laymen." The names of men of nearly every profession and station in life may be found, in histories of the Reformation, associated with the cause as its defenders. And of later times, Lessing, Goethe, Schiller, Leibnitz, Kant, Fichte, Schelling, Herbart and Hegel were Protestant laymen, at least nominally, who contributed to the spread of Reformation doctrines and ideas. If the mention of these will stimulate some to a further study of the laymen in the Reformation this paper will not have been prepared in vain.

And now let me briefly, and in closing, pay a meagre tribute, by mere mention of his name, to the greatest layman of all time in any church. His times presented peculiar opportunities, but his genius was of the highest order. Luther died and was buried. His works lived after him. But there came a time when his doctrines and his followers suffered much. His cause needed to be tried by the sword and its destiny determined by combat and warfare. The Catholic party seemed to be successful and the thirty years' war, which was to decide the future of Protestantism, was about to mark the downfall of the work of Luther when the "Lion of the North" appeared and with his army of sixteen thousand enthusiastic Swedish laymen stemmed the tide and saved the day for Protestantism. We praise Gustavus Adolphus, not alone because he shed his blood and gave his life for his cause, nor yet for the fact that he was endowed with a sublime and over-towering genius, but we praise him because he threw himself and all that he possessed *into the thickest of the fight while he lived* and *stood so firmly* for the cause which he loved so dearly. The Historian Gindely sums up the work of this layman when he says: "He averted the overthrow with which Protestantism was threatened in Germany." Let us emulate his example as far as possible.

We believe that there is a Trinity in Heaven—the Father, Son, and Holy Ghost—who has created, redeemed and preserved the human race. Historians tell us that there is a Trinity in history—Moses, Paul, and Luther—who have proclaimed the law, the gospel, and freedom to the human race. And so, may we not think, there is a Trinity in the Reformation—Luther, the preacher, Melanchthon and Adolphus, the laymen—who have restored, preserved, and redeemed Protestantism for the human race.

An instructive paper was read by Mr. Henry G. Swenson, Minneapolis, on "An Aggressive Laity in a Progressive Church."

This was followed by Suggestive Thoughts: "Young Men in the Church," by Louis H. Roeth, Chicago. "Men's Work—A Winning Religion," by Charles W. Fuhr, Pittsburgh. "Individual Progress by Personal Service," by G. Fridolf Anderson, Chicago. These papers follow:

An Aggressive Laity in a Progressive Church.

Gieke, in his life of Christ, says: "All reformation begins with the laity and with the obscure,"

However true or untrue this may be, it is altogether difficult to conceive of a Church being progressive without an aggressive laity. The pastor alone, with his herculean efforts, his masterful ability, his eloquence, his learning, his pertinaceous striving for success and progress cannot and does not make a Church.

The iron of his will, the ozone of his eloquence. the fire of his individuality respectively may stimulate, oxygenate and stir the Church body; may multiply the red corpuscles thereof, may impregnate the people with new life, new power; may build edifices as imposing as the temple of Neptune, or cathedrals as magnificent as Canterbury's; may equip the church interior with an organ beautiful, whose tones are human in clearness and resonance; and with pews of wood from the forests of the Lebanon, scented with the sacred myrrh, with a baptismal font born of priceless ebony or of Numidian marble. He may have a choir of voices that blend into one glorious unit tone, which soothes and solaces, or thrills and stirs the hearer into ecstasy. He may have produced a congregation, every member of which is a somebody—kings of finance, barons of industry, princes of accomplishment, queens of society, ladies of fashion. He may draw a salary which insures him an annual trip to Europe, a magnificent library with bindings in editions de luxe, a good tailor and touches of the attractive fragrancy of the so-called higher social life and pseudo aristocracy. What an effort all these things cost that pastor! What a success he has attained! Yet these things do not make a Church nor is the Church necessarily progressive by reason thereof, nor are they testimonials of an aggressive laity. Mere material progress, golden door knobs, luxurious cushions, finely dressed laymen, a large congregation, do not make a progressive Church. These things do not necessarily indicate that here has been progress in the regal thought of Jesus Christ.

Let there be material advancement but let it not eclipse the moral. Open the door to the stranger, not by saying to him, "We have the finest church, the most eloquent preacher, the most intellectual people, the softest seats," but by saying to him, "Come! Be one of us and strive to be a better man."

The cry is expansion, to stir up the laity in the work, but if we are going to expand let us do so by fair and moral means, not by clap-trap seductions and allurements, but by honest importunities.

To increase attendance upon churchly duties; to increase the Church membership, one should not wear the sombre look of a mediaeval monastic. The nurse wears a smile of encouragement for her patient, the pastor for his flock and certainly the lay member should welcome his fellow workers or members and the stranger in the church house with an honest hand clasp, a pleasing smile and words of friendly greeting and goodwill. There should be more of good cheer and fellowship, more of the feeling that all men are kin. Why is it that young girls and young men flock to the welcoming embrace of fraternal societies? It must be that the family idea is inculcated, the feeling of being at home. It is pitiable that so many people feel lonely in churches. The laity is at fault because it has a false idea that piety means a long and wry face, that humility means a cold silence, that reverence means awe. My friends, the Church and the moral law exact at times silence. They compel the physical act which symbolizes humility; they enforce reverence and piety. But these exactions, when met rightfully, do not becloud the mind or weigh the heart or print lines of sadness on the human face. If this were true how do you explain the smile of the child? It is the laymen's duty to smile rather than frown; to make the church home inviting as the family home. A smile is not the synonym of frivolity, pleasantries are not mockeries, good cheer spells not insult.

There are many religions from Brahma to Christ, and more denominations and sects. We may think our denomination perfect. Let us remember that others think their denomination is the best—that they think we are wrong as we think them in error. Let us not become too magisterial towards the stranger within our gates. If we set ourselves up as the superlative, a stranger looking at us with other eyes and other mind might deem us sinfully conceited. The stranger is repelled. Do not rail at the Catholic or the Methodist. Do not be argumentative. Be at all times fair.

If the Church is to advance, its laymen must be aggressive without being heretical, for we must not be traitors to the doctrinal tenets of our Church. It is a common duty for a pastor to visit the needy, the sick and the dying. The pastor is often brought to a state verging upon nervous exhaustion because of the great drafts on him in his work and the congregation complains if he falls below par in his sermons or fails to make a call upon some important member during the quarter. Isn't it the duty of the laymen to relieve the pastor of some of these tasks? It is the duty of the layman to assist his brother member in sorrow and distress.

The laymen in a church should be drawn upon to assist the pastor in service and conduct in church affairs and the men selected should be well trained or versed in their duties. The world deplores a botch. A member is usually held accountable for his pledge to the contribution box. Should he not be held accountable for the work he has done in the church? How does he measure upon attendance. How many new members has he brought into the fold? How many sick calls has he met? How many distress visits has he made.? A rich man donates ten talents to the cause. Everyone knows it. Some indigent member brings in ten new faces to the church altar. No one knows of this. We should show our appreciation for these workers. At the end of the quarter or year the committee on progress will read from its report as follows: "(1) John Workhard—attendance perfect; new members, ten; distress visits, eighteen; calls upon apathetics, six; names submitted to pastor for confirmation, forty," and the like. In other words, have an honor roll. The Church will grow. Its members will grow mentally, morally.

The laity can no longer be apathetic. No longer may we depend upon Church growth because of the natural expansion of the country. The laity must no longer depend upon the pastor for the success of the church. The remarkable success of the Christian Science Church is due principally to the fact that every member is a student following a teacher's counsel. And so the laity in our Church should become students of conditions, of doctrines, of the forms of worship of the Lutheran Church.

A progressive Church must have aggressive laymen, but the layman to be aggressive must be healthy in mind and body. Let the layman have discussions on sanitary science, psychology, mental therapeutics, mind control—all these subjects have to do with our religion. We must agitate those things that speak for sanity in living, sanity in thinking. Sensationalism should be avoided for that arouses prejudice.

We must relieve our pastors so that they are something more than overworked hired men. We must adjust ourselves to modern conditions. We should make the Church a home, a rendezvous for those looking for uplift. We should not forget the moral object in our strife for material success.

Young Men in the Church.

By our subject we are limited. Its qualifying word is "young." This is the day for young men. Their opportunities of to-day have never been surpassed. At no time in the world's history has the demand and call for young men for every good purpose been so great as now, but we must not forget the fact that some of the greatest achievements in bygone ages have been by men young in years.

Alexander Hamilton was considered the ablest financier America ever produced before he was 29; Gray wrote his "Elegy" at 33; "Home, Sweet Home," was written by Payne at 30; "Rock of Ages" —the hymn of hymns—by Toplady at 27. Robert Hall and Charles Spurgeon, before 30 years of age, were among the most popular and powerful Christian ministers of England. Dr. Martin Luther at the age of 27 was professor in Wittenberg, and outranked most theologians of his time. At the age of 34 he nailed to the church door at Wittenberg his ninety-five theses, which event ushered in the great Reformation to which we owe our religious freedom.

Joseph at 30 was Lord over all Egypt; David, when a boy, slew Goliath, and at 31 he was King of Israel. Our Saviour, who lived the ideal life, entered upon his ministry at 30, and at 33 he made atonement on the cross for the sins of the whole world.

But the present is pre-eminently the day for young men. Great as have been the achievements by young men in the past, in the Church as well as in other callings in life, yet at no time were as many young men at the front, and at no time did their

words and actions count for so much as to-day. He who knows, who thinks, and who does things is the man most successful and most influential; and be that man young, honest, industrious and of a noble character, his influence, his opportunities and his power to do are so much the greater. In business, and in all the professions, we see young men gradually taking front rank and doing things which will be recorded in history. More than a dozen illustrations could be cited of young men in the United States to-day, born since 1880, who have made their mark and who are looked up to as leaders. Truly this is the young man's era.

Perchance men of advanced years may feel that they are not properly appreciated. Where shall we draw the line? No man can be counted old who is young at heart, whose pulse beat is quickened as he looks out upon the world-field, who is filled with a holy enthusiasm for Christ and His Church. And yet the adage is true, old men for counsel and church councils, and young men for war and church extension—young men to win young men to Christ.

Our subject refers particularly to young men in the Church. Truly it is the young man's supreme privilege and highest duty to work in and for the Church. For this we were created in the image of God; for this we were recreated by water and the Word through the atonement of Jesus our Saviour. Other occupations are excellent only as they contribute to this.

But young men may ask "What is there to do in the Church?" Their's to lay deep and strong the foundations; theirs to build high her towers; theirs to fight the battles of the Cross. And how fitting it is that this particular duty should be assigned to the young men of the Church. They are moved by the spirit of optimism and of hope; they are at the age of great enthusiasm and of high aspirations they most readily consecrate their lives to the services of Christ and His Church; they possess the requisite vitality and vigor to go out into the world and fight the evil forces.

Great as is the demand in the commercial world, the call for young men in the Church is even greater. From here and there comes the call for pastors. Our theological seminaries, that they may supply the demand, are calling for young men who will devote their lives to the Gospel ministry; our home mission boards are appealing for men to serve the many churches that must be established if we are to give the Gospel to the unchurched multitudes that have come and are coming to our shores; from Foreign Mission Boards there comes urgently the request for more men who shall carry the Gospel to the benighted lands; on every hand there is the call for young men in the Church. Young men need the Church and the Church needs the young men. Men fearless and faithful like Dr. Martin Luther; men consecrated like the Apostle Paul; men of unspotted lives; men pure in speech; men thoroughly acquainted with God's word; men of prayer; men who live the Spirit-filled life; men willing to spend and be spent in the work committed to their charge; men who bear in their bodies the marks of our Lord Jesus.

Not infrequently do we hear the question asked "Where are the men?" If we go to their homes at certain hours we find them there; if we go to the clubs we find them there; if we go to any places of amusement we find them there; and large numbers are lazily drifting about here and there, doing nothing more than to eke out an existence. As a result of this we have here in our own land only five million young men in the Church and nine million for various reasons take no interest in the Church whatever. Some are indifferent; some have no conviction of a God or life eternal; some have impurity of thought, are conscious of their wrongs and consider themselves hopeless; the many worldly attractions draw large numbers; lax home training and lack of good Christian influence make many careless. But the most important reason of all, and the reasons just mentioned largely depend upon it, is the failure to accept God's call to a life work and the lack of a supreme life purpose. There is a vast difference between choosing a vocation and accepting a call from God. Young men who accept God's call to a life work usually reap the fruits of success, happiness, satisfaction and power early in life.

Most young men to-day, though called of God for a certain purpose, simply disregard that call and are unsuccessful and dissatisfied in consequence. They drift about, trying a hand at this and at that, and by-and-by get down into the gutter where they drag along, through a most miserable life. Also there are a great many young men who see looming up before them the immense treasures of this world and the seemingly comfortable circumstances that these treasures afford. Education and every other available means is used and abused to acquire some of this world's riches and seeming comforts, whereas if each young man would accept God's call and use the same amount of energy to advance in accordance with this call that he does trying to promote himself in his own choosing, two-thirds of the young men in the United States would not be out of the Church, nor would there be so many failures and so many lives wasted. That old cobbler had the true conception who, when asked as to his business, replied, "My business is to do the will of God and preach the gospel of Salvation; but I cobble to pay expenses."

But young men may ask, "How do I know what call God intends for me?" God's call to be a follower of Christ is extended to everyone. If we truly accept this call, we give ourselves over to Christ and hold Him above all else. Then our daily occupation is used as a gift from God to supply our bodily needs and build up His kingdom. Spreading the good news becomes our supreme purpose. All good impulses are aroused within us and we do not hesitate to put ourselves beneath others, if necessary, to lift them up. We maintain our Christian principles during week days as well as on Sundays; we become helpers rather than those who want to be helped; to our companions and associates who are not in the Church we set an example of a Christian life; we invite them and they come to our Church. As a result, for every soul added to Christ's kingdom the personal worker receives new strength and inspiration, and this means an ever-increasing company of young men in the Church working for the Church.

The great world-field is open before us. Thanks be to God for the large number of young men, who in home and in foreign lands, are bringing Christ to the world and the world to Christ. There are young men in all our churches who are giving nobly of self and of substance for the extension of the Church of the Living God. There are young men on church councils, in the Bible schools, in the Luther League, in men's missionary societies, on church boards and in many other capacities, who are nobly helping to usher in His Kingdom. There are young men in India, Africa, Japan, China, and the Isles of the Sea, who have laid their all upon the altar of service for God and fellowman. But there is need for more. The field is white unto the harvest. Though Satan and his host are alert and active, people are turning to the Cross as never before. Opportunities which challenge the loyalty of the Church and the faith and devotion of our young men are on every hand. The call is for young men in pulpit and in pew; for young men for the extension of the Church at home and abroad; for young men who shall win their fellow men by personal service. Down through the ages there comes the call of Almighty God for men.

"Bring me men to match my mountains,
Bring me men to match my plains,
Men with empires in their purpose,
And new eras in their brains.
Bring me men to match my prairies,
Men to match my inland seas.
Men whose thoughts shall pave a highway
Up to ampler destinies;
Pioneers to clear thought's marshlands,
And to cleanse old error's fen.
Bring me men to match my mountains—
Bring me men!"

Men's Work—A Winning Religion.

It is a well known fact that most men do not attend church. In fact, *less than one-half* of the population of this country attend our church services and about three-fourths of these are women. It is said that in the city of New York, less than three per cent. of the male population are members of Protestant Churches. In all other large cities conditions are equally bad. These are startling facts, but we must face them, study the cause and endeavor to find a remedy.

What kind of religion will win men? Judging from appearances, one might be almost tempted to say that most men cannot be won by any religion, but I think I am safe in saying that at some time or other

and in some manner, there comes a time in every man's life when he feels the need of religion. No amount of legislation can make a man accept religion. He never can be driven to it, but he may be won. What kind of religion, therefore, will win the respect of men and constrain them to accept it as their own?

First of all, such a religion must be the Truth. It must be founded on a positive theology and be capable of application to the common affairs of life. The facts must be stated. "God exists"; "Sin is in the world"; "Christ is God"; "The Son of God was incarnate." The *entire Word* of God must be fearlessly and zealously proclaimed. Men are seldom found in a church in great numbers, where only half the Truth is set forth. Men are drawn by earnestness, frankness and honesty. They want to hear one who is courageous enough to speak the plain truth. It gives them a respect for the Gospel as well as for the man who proclaims it. More than this, it leaves an impression which cannot be forgotten. A pastor in a sermon one Sunday morning made this statement: "We should not be engaged in any business upon which we could not, at the beginning of each day, ask God's blessing." That morning the owner of a saloon was present, and the pastor wondered if he had given him offense. A few months afterwards the man sold his business and bought a grocery store. About a year later he told this pastor that he could not get that sermon out of his mind. He saw the truth of it and determined to enter a more honorable calling. To-day he and his family are faithful members of one of our Lutheran churches.

To win men the sermon should begin where man is, with what he is familiar, and lead him unconsciously to that which is higher. This was Christ's plan. He illustrated truth by things with which the people were familiar in their every-day life.

The Lutheran Church has the right doctrine and if it is presented in a *common sense* way, in a way that will bring it within their understanding, *it will win men.*

In the second place, a religion to be a winning religion must be carried out in practice by those who profess it. The only Gospel message many men read is the Christian himself, and generally they read pretty accurately. Well did the Apostle Paul say in his letter to the Corinthian Christians (II. Cor. 3:2) say, "Ye are our epistle written in our hearts, read and known of all men." Many men judge Christianity by the daily life and conduct of the Church member. The Church members, therefore, are responsible in a very large measure for the winning quality of our religion for men.

Again, the methods of church work must be adapted to the times and the needs of the people. We cannot expect methods that may have been very well suited to the Sixteenth Century to appeal to the men of the Twentieth Century, nor can we expect those of one country or race to suit another.

The Chuch must be alive to the changing conditions and adapt her methods to meet them. When John the Baptist sent his disciples to ask Christ whether He was the Messiah the answer was, "Go and show John again those things which ye do hear and see—the blind receive their sight, the lame walk, the lepers are cleansed and deaf hear, the dead are raised and the poor have the Gospel preached to them." Christ sent the one message that would win John. Many have tried secular and social features in the Luther League. In times past the Church might compete with the world in these attractions, but not now. Our Saviour's answer to John indicates the method attractive to men. Deeds of mercy, coupled with the preaching and teaching of the Gospel will reach more men than anything else. Give the young men some definite work along this line.

Another feature of the church life that will attract men is reverent and serious worship. Passing a sanctuary one evening and hearing singing, a worldly but serious man entered. The service was a Christmas celebration in which Santa Claus was a conspicuous figure. He walked out disgusted. Further down the street, he heard singing in another church, and curious to see if all churches celerated the event in the same way he went in. Here he heard a genuine Christmas *service,* which so impressed him that he afterwards became one of that church's substantial members.

Another feature of the church life that will appeal to men is to have the business methods up to date. Men, as a rule, work where everything is done in a systematic and orderly way, and they become trained in that way of working. Then to see the church using some miserable method, or no method, of keeping up its finances, or to see it constantly appealing to the public to help it meet its obligations, and thus making it a public charity, or to see the pastor, instead of the church council running the finances, will never appeal to the men who have any regard for the fitness of things. I believe very many of the better classes of the unchurched men are restrained from entering a church for this reason.

Still another important feature in a winning religion is the treatment that is accorded the young man when he enters the church for the first time—a stranger. This is a critical time—a time when he is to receive, perhaps, his first impression of religion. Tact and good judgment are needed to insure that the impression is a correct one. Sincerity and true friendliness in your invitation to "come and worship again" may be the things needed to win his confidence, and secure his constant attendance. If you greet him as if from a sense of duty or as if you considered him a possible victim to swell the church membership, his inclination may be to escape. If *no one* speaks to or recognizes him, he may get the impression that religion is "cold."

Again, to make ours a winning religion, each individual member of the Church must *live* his religion in his daily life. It is not enough to profess to be a Christian, or to attend the services on the Lord's day, or even to take an active part in the affairs of the Church; but our religion must be carried to the workshop, to the store, to the office, to the summer rescort. We must not use our religion as a Sunday garment but we must adorn ourselves daily with the many virtues which go to make up the Christian life. We cannot live a careless, indifferent life and expect to win men to Christ. In order to make ours a winning religion, we must demonstrate its value in our own lives. We must bring forth the fruits of the spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Individual Progress by Personal Service.

I believe that if we determine first what we mean by "Personal Service," and then what we mean by "Individual Progress," we can get some information on the subject by adding the results.

Personal service is sometimes distinguished from service rendered by an organization, as a Church, or in union with others. But the whole is made up of all its parts, and the service an organization renders is made up of the total service of all the members. If a Church is an enterprising, progressive Church, we will find that its members individually have the traits of their Church. So as a matter of fact there is not much difference between personal service and united service. The one is the sum of the others.

The highest service, the acme and aim of life, is spiritual service. "What doth it profit, if we gain the whole world and lose our own soul?" No service is as important and as valued by a right minded person as service to the Church and to the Creator.

A popular desire in life is to serve others as little as possible, and get others to serve us as much as possible. It has been likened to a pyramid where all the people below serve all those above, and the man at the apex is served by all and has no service to return. But the Christian idea would be the pyramid inverted with Jesus at the bottom, Who served us all. He who would be high in the Kingdom of God must be near Jesus in the pyramid, serving others.

What service should we render in this behalf? It is sometimes said we owe certain duty to the Church. I think the sense of duty is not the highest motive. Duty is very often something we dislike to do. We work because it is our duty to support those dependent upon us and ourselves. Imagine yourself saying to your wife, "Now, I don't care for you, I would rather be without you; but the reason I am here is because I feel it is my duty." That would show an improper spirit. The young man's relation to his Church is founded upon love, not duty; and his service must be "for truth's sake, for the love of his fellows, for the worship of God, for the delight in what is good."

I acknowledge this theory is "ancient." The "original" teachers and philosophers of the day are Bern-

ard Shaw and Nietszche, with their theory of the development of an ideal manhood, of a superman. That is not original. The Bible presents a type of Superman in Jesus that has never been surpassed.

The fundamental service to our Church is to be supermen. To lead lives that are individually pure, to be examples ourselves.

The ideal service of a young man to his Church would, of course, make a minister of him. But for all to be ministers is neither possible, expected or required. It is required, however, to put our Church above our daily occupation. The deacon of a church requested a lawyer of the congregation to take up a case. The lawyer said he did not have time to take it up, and was offered a large retainer. "I have already accepted a larger retainer from Jesus Christ," said the lawyer, "and can take no case that will interfere with my work for Him." Lord Wellington one time sent his steward out to buy an estate. The steward reported back that he got it at a bargain. The seller was hard up and had to let it go for 1,200f. less than it was worth. "Go right back," said Wellington, "give him 1,200f. more and never speak to me again about bargains."

"Is your father a Christian?" a boy was asked. "Yes," he replied; "but he ain't working much at it now." Friends, we have got to work at it. True religion is business. Christ said, "Wist ye not that I must be about my father's business." This means you must be diligent, and not consider your service in the Church a secondary matter.

Now, what do we mean by progress? The millionaire is considered the prosperous and successful man. I do not believe a Christian can rightfully measure prosperity by the money standard. Some urge morality and Christianity because "it pays." These show a misapprehension of Christianity. From a business point of view average honesty is better than dishonesty. But to be honest merely because "it pays" is to miss entirely the true Christian's great reward.

It is a great delusion to think that the accumulation of money indicates progress. It is a lie to say it means success.

A great educator who received a salary of only $500 a year was once asked if he did not expect to seek a more lucrative position. He said that the leisure time he had at his present position was worth more than any salary.

The leisure time we spend in working for our Church is worth more than money.

The real progress is spiritual progress. Such progress will make a happy life, contented with itself, satisfied that there is something to live for, and more to die for. That is progress and in its presence every other consideration vanishes. In the presence of the major the minor disappears.

Jesus said of Mary of Bethany, "She hath done what she could." This expression approves the highest grade of service, made possible by the greatest degree of progress.

A solo, "Thou Wilt Keep Him in Perfect Peace," by Miss Thekla Leafborg, preceded the conclusion of business.

The committee on reports and resolutions then offered its report, from which we glean the following as needing special emphasis. The Junior work is particularly urged upon all Leagues and parishes. Each local League is requested to contribute at least 10 cents per member for the support of the General Secretary. This amount is to be paid through the District Treasurer to the National Treasurer, if there is a District League, otherwise the payments are to be made directly to the National Treasurer. State and District Leagues are asked to provide space in their statistical reports for local Leagues for the names of Corresponding Secretary and Pastor. The flourishing condition of THE REVIEW was noted with profound gratitude. THE REVIEW contributed $400 during the biennium toward the General Secretary's salary. The writers on the Topics were requested to aim at great simplicity, with frequent references to the Word. THE REVIEW is asked to furnish at least three brief articles on each Topic. Resolutions of thanks to the Chicago League, the Woman's League, and to those who helped to enrich the convention by their voices and song, were heartily and unanimously adopted.

After singing "Glorious Things of Thee are Spoken," the sixth session was dismissed with prayer and benediction by the Rev. Bergner, Washington, D. C.

The Grand Rally in the Auditorium was opened by the Thomas Orchestra with "Overture to Oberon," under the direction of Prof. A. Alfred Holmes, organist at Immanuel Church, Gustav Holmquist, baritone, accompanied by the orchestra, sang "Rolling in Foaming Billows," from Haydn's "Creation." This was followed by "Trio for Organ, Piano and Violin," by Mr. Elling Runden, organist; Miss Sylvia Jackson, pianist, and Mr. Joseph Silberstein, violinist.

The audience then sang "A Mighty Fortress," after which the Scripture was read and prayer offered by the Rev. M. J. Bieber, of the Luther League of Canada. The Rally Hymn was sung, and the audience then listened to an address by the Hon. Knute Nelson, United State Senator from Minnesota. Senator Nelson's address will be printed in full in the next number.

After singing "America," the delegates enjoyed the greatest entertainment treat of the convention. A chorus of 500 voices sang Gaul's cantata, "Ruth," directed by Professor Holmes and assisted by Mrs. Ora Fletcher, soprano (Ruth); Miss Ellyn M. Swanson, contralto (Naomi); Miss Thekla Leafborg, contralto (Orpah); Mr. Gustav Holmquist, baritone (Boaz); Miss Sylvia Jackson, pianist; Mr. Elling Runden, organist, and the Thomas Orchestra. The singing of the soloists and of the chorus, as well as the work of the accompanists was of the highest class, and reflects the greatest credit on the director, Professor Holmes.

At the conclusion of the cantata Mr. Eilert, chairman of the Executive Committee, called Messrs. J. Alex Nelson and C. T. A. Anderson to the platform and presented to them fitting memorials for their efficient and faithful work in making the convention such a great success. After a few fitting remarks in closing by President Stoever, the convention prayed the Lord's Prayer and was dismissed with the benediction by the Rev. C. F. Bergner, of Washington, D. C. The Convention Chorus sang Stainer's "Sevenfold Amen," and the eighth biennial convention of the Luther League of America had passed into history.

On Friday morning at 10 o'clock at least 600 delegates and visitors, together with hundreds of other Lutherans from Chicago, boarded the steamer Theodore Roosevelt, a palatial Lake boat, for the excursion to Michigan City, Ind. This outing was thoroughly enjoyed by all, and the local committee of Chicago has placed every one under obligation to it for a day of genuine pleasure.

Luther League of Wisconsin

Tenth Convention at Milwaukee, August 9-11

BY GEORGE W. RAPP.

THE tenth convention of the Wisconsin Luther League was held in the English Evangelical Lutheran Church of the Redeemer, the Rev. W. K. Frick, D. D., pastor, August 9 to 11, 1908.

The church was prettily decorated with plants, flowers, flags and bunting.

The first session was held Sunday, August 9, at 7:30 p. m.

The church was well filled with young and old. Dr. Frick, pastor loci, had charge of the service. He welcomed the delegates to this convention and was followed by President Rev. Eckert, who also welcomed the delegates and introduced the first speaker of the evening, Rev. A. D. Crile, Wicker Park Church, Chicago, Ill., whose subject was "The Principles of Inner Missions." Rev. Crile based his remarks on I Cor. 9:19. Mrs. A. E. Stumpf rendered, in a beautiful manner, the solo: "Nearer, My God, to Thee." The second speaker of the evening was the Rev. Luther M. Kuhns, General Secretary of the Luther League of America, whose subject was: "The Program of Inner Missions." Rev. Kuhns prefaced his remarks with an announcement concerning the National Convention. He based his remarks on Isaiah 61:1-3. Both addresses were well received and were very inspiring.

The offerings of the evening were lifted for the benefit of the local League. The president appointed the following Committee on Credentials: Rev. Paul L. Kunzmann, Milwaukee; Charles Wellers, Platteville, and Earl Walden, Kenosha. Announcements by president, singing of the Luther League Rally Hymn, and prayer and benediction by Dr. Frick closed the session.

Second Session

The second session was held Monday, August 10, at 9 a. m. Rev. Gebhart, Platteville, had charge of the service. The first order of business was the report of the Credentials Committee, which showed thirty-nine delegates in attendance, the largest number ever gathered in convention. The president's report showed that the Leagues were working along safe lines; also spoke of work among young people of denominations about us and in various Synods and general bodies of our Church in this State. Also the growth of Inner Mission work and literature thereon in various languages. Also made some recommendations regarding formation of District Leagues, changes in Topics, etc. Referred to Committee on President's Report. The report of the treasurer, which was referred to an Auditing Committee, showed receipts for the year of $104.49; disbursements, $59.50; balance, $44.99. Report of general secretary showed that a number of

REV. WILLIAM ECKERT,
President of Wisconsin League.

Leagues throughout the State were awaiting the action of their Synod before affiliating with State League. The plan is to form a Synodical Luther League, but the hope is expressed that the Leagues may be permitted to join the State League and those already in be permitted to retain their membership.

The election of officers resulted as follows: President, Rev. William Eckert, Racine; vice president, Rev. G. Keller Rubrecht, Milwaukee; treasurer, Miss Jennie Outmans, La Crosse; secretary, George W. Rapps, Milwaukee; general secretary, Otto B. Dahle, Mount Horeb. The visitors and Rev. Frits-

chel were given the privileges of the floor. Rev. Fritschel, rector of the Milwaukee Hospital and Mother House, extended an invitation to the convention to visit those institutions in the afternoon, which was gladly accepted. The following committees were appointed:

Auditing—F. E. J. Wilde, Madison, and John Fagerland, Dane County Central, Stoughton.

Receiving New Leagues—Rev. H. R. Gold, Madison; John Mael, Mount Horeb, and Miss Ida Gall, Milwaukee.

Press—Each delegate from out of town to write up convention for their local papers. Dr. Frick, Milwaukee, "Lutherans"; Rev. Rubrecht, Milwaukee, "Luther League Review"; Rev. Gustav Stearns, Milwaukee, "Lutheraner."

President's Report—Dr. Frick, Milwaukee; Rev. H. K. Gebhart, Platteville; Miss Eda Swenson, Stoughton, and Miss Mayta Herren, Oshkosh.

The convention topic was "Inner Missions," and the motto—"Not for self, but for others."

The program for the session was then taken up, consisting of six papers, limited to ten minutes each: (1) "The Orphan," by John Mael, Mount Horeb; (2) "The Street Waif," by Rev. P. H. Roth, Beloit; (3) "The Unchurched," by Mrs. William Eckert, Racine; (4) "The Sick," by George Youngberg, La Crosse; (5) "The Stranger," by Miss Lucy B. Kuhefuss, Cedarburg; (6) "The Fallen," prepared by Miss Anna M. Kristensen, Milwaukee, and read in her absence by George W. Rapps, Milwaukee. Each paper showed how the particular problem was being solved and gave a conspicuous example of work or worker. The papers showed great research and thought, and covered the ground fully. After announcements by president and secretary, the session was adjourned with the use of the Lord's Prayer and the Benediction.

Third Session

The third session was held Monday, August 10, at 2 p. m. Rev. C. B. Lindtwed, Oshkosh, had charge of the service.

The Auditing Committee reported finding books of the treasurer correct, which report was adopted.

The program of the session was then taken up, consisting of six papers, limited to fifteen minutes each, treating the Inner Mission work historically. Each paper was well rendered and showed painstaking effort: (1) "The Work in Germany," by Miss Clara Olsen, Janesville; (2) "The Work in Denmark," by Rev. A. C. Peterson, Waterloo; (3) "The Work in Norway," by Miss Olga Nelson, Madison; (4) "The Work in Russia," by Charles H. Wellers, Platteville; (5) "The Work in Sweden," prepared by Grover H. Rapps, Madison, and read in his absence by Rev. H. R. Gold, Madison; (6) "The Work in the United States," by Carl Walden, Kenosha. The papers of morning and afternoon sessions were discussed by various delegates. The following committees were then appointed:

Thanks—Messrs. Helmer Swenson and Richard Vordale, Stoughton, and Miss Olga Nelson, Racine.

Nominations—Revs. Paul H. Roth, Beloit; J. J. Clemens, La Crosse, and A. C. Peterson, Waterloo.

Session was adjourned with the use of the Lord's Prayer and Benediction.

The delegates and visitors were then photographed on the church steps, which was followed by a very enjoyable tally-ho party, ending with a trip through the Milwaukee Deaconess Mother House, Hospital and Layton Home for Incurables. No one regretted the time spent in these institutions of mercy, for every one was thereby enabled to see some fruits of the Inner Mission movement. The tally-ho party was photographed at Juneau Park, overlooking the beautiful Milwaukee Bay, which is often compared to the Bay of Naples. The weather was ideal for such a party and every one was thoroughly satisfied.

Fourth Session

The fourth session was held Monday, August 10, at 7:45 p. m. Rev. Clemens, La Crosse, had charge of the service. The first address of the evening was delivered by Rev. William Eckert, Racine, on "The Problem of the Dependents—The Poor, Orphan and Aged." This was to have been delivered by Rev. W. F. Bacher, St. Paul, but he was unable to be present.

A quartet, consisting of Mr. and Mrs. A. E. Stumpf, Carl Skinrud and Miss Charlotte Kruger, rendered in a splendid manner the anthem, "Abide With Me."

The second address was delivered by Rev. John Keehley, Albert Lea, Minn., on "The

Problem of the Defectives—the Sick, Maimed, Body-Infirm." The quartet gave a splendid rendition of the anthem, "Not Every One that Saith Unto Me."

The third address was delivered by Rev. Luther Hogshead, Toledo, Ohio, on "The

First Tally-ho Party at Juneau Park.

Problem of the Delinquents—the Sin-Sick, Prisoners and Vicious." Each address was listened to with rapt attention and each was well handled. The session was adjourned with the use of the Lord's Prayer and the Benediction. This session was well attended by young and old alike, the same as Sunday evening's session.

Fifth Session

The fifth and closing session was held Tuesday, August 11, at 9 a. m. Rev. P. E. Baisler, Kenosha, had charge of the service. Report of Committee on President's Report received and considered seriatim. First item, regarding the newly-elected officers taking their places at last session of convention, adopted. Second item, regarding the secretary obtaining written reports from each League one month prior to convention, adopted. Third item, regarding formation of District Leagues, laid on table. Fourth item, regarding a lecture course for each League, and an Advisory Lecture Committee under auspices of State League, adopted. Fifth item, regarding recommendations to National League regarding Topics, Hymnal, etc., adopted. Report as amended adopted as a whole.

The Committee on New Leagues recommended the reception of the League of St. John's English Evangelical Lutheran Church, of Oshkosh, which report was adopted. The report of the Committee on Thanks was adopted by a rising vote. An invitation from the new League to hold the 1909 convention at Oshkosh was accepted.

The program of the session was then taken up, consisting of seven papers, limited to twelve minutes, each dealing with the Inner Mission work in Wisconsin and nearby. The papers treated in a careful and clear manner the exact extent of the various phases of the work: (1) "The Orphans' Homes," prepared by Miss Gertrude Clark, Oshkosh, and read, in her absence, by Miss Elsie Nygaard, Oshkosh; (2) "Homes for Aged and Asylums," by Mrs. L. A. Anderson, Madison; (3) "The Hospitals," by Paul Newbauer, Milwaukee; (4) "The Deaconess Institutions," by Rev. H. L. Fritschel, Milwaukee; (5) "The Rescue Missions," by Miss Cassie Williams, Racine; (6) "The Hospices," by Mrs. A. F. Sperling, Milwaukee; (7) "The Kindergartens," by Sister

Second Tally-ho Party at Juneau Park.

Tabitha Ritzmann, Milwaukee Mother House. Discussion followed.

Statistics read by the secretary showed thirty-nine delegates and twenty-five visitors present, making the largest convention ever

held by the League. Clerical delegates, 12; lay, 27; clerical visitors, 6; lay, 19; making a total of 64. The State League is composed of sixteen locals and one district; 500 members, who raised for local purposes $334.45; for benevolences, $70; making a total offering of $404.45.

The chairman of the Arrangements Committee thanked all who in any way helped to make this the grandest convention ever held and thanked delegates and visitors for their presence. Convention adjourned sine die, with the use of the Lord's Prayer and Benediction. Twenty-nine of the delegates and visitors took the 1:45 p. m. train, over the Milwaukee road, for the National Convention at Chicago.

Luther League of Illinois

Fourteenth Annual Convention at Chicago, August 10

BY MINNIE M. STOHR.

THE State Convention of the Luther League of Illinois was this year confined to one business session, which was held in Handel Hall, Chicago, on the afternoon of Monday, August 10. President C. T. A. Anderson presided. There were seventy-two delegates and forty-eight visitors present. The reports from all committees were gratifying, and the one from the Practical Work Committee particularly interesting. It showed Illinois to have eleven men in the ministry and sixty-three preparing for it; sixty-five deaconesses at work and four about to enter. It also showed that the Luther Leagues which held weekly meetings and used the Luther League Topics were strongest in numbers, benevolence and practical work. From these also came the greatest number of candidates for the ministry and the deaconate. The total amount given for benevolence was $3,681.

The number of Leagues in the State is 151, with a total membership of 7,396; District Leagues, eight. The largest of these is the Chicago League, which has thirty-five societies and a membership of 1,599.

The following officers were elected for next year: President, Mr. John H. Hauberg, Moline; recording and corresponding secretary, Miss Alvina Stut, Chicago; treasurer, Mr. B. A. Berge, Ottawa; statistical secretary, Miss Nellie Swanson, Galesburg; literary secretary, Rev. Roger C. Kauffman, Aurora; member of Executive Committee, Mr. J. Alex. Nelson, Chicago.

Miss May C. Millander brought the League fraternal greetings from the Luther League in San Juan, Porto Rico.

Greetings were sent to the League in Porto Rico and to Rev. C. K. Solberg, chairman of the Executive Committee, who is spending some time in Norway for the benefit of his health.

Appreciating the value and helpfulness of the work of General Secretary Rev. L. M. Kuhns in furthering the endeavors of the Luther League of Illinois by his visits and counsel, a unanimous vote of thanks was extended to the National League for his services.

MINNIE M. STOHR.

JOHN H. HAUBERG,
President Illinois League.

"Prayer is a strong wall and fortress of the Church. It is a Christian's goodly weapon, which no man knows, or finds, but he who has the *spirit* of grace and of prayer."—Martin Luther.

Luther League Topics

15th Sunday After Trinity. October 4, 1908.

Constantine to Bernard

(Revelation 2:12-17.)

Topic reviewed by Rev. F. C. Longaker.

The period under review extends from 323 to 1100. It embraces some of the greatest movements in the history of the Christian Church, to the more important of which attention will be called.

1. The fall of heathenism in the Roman Empire.—In the year 323 Constantine the Great openly professed himself a Christian. While he remained tolerant toward heathenism, he nevertheless encouraged conversion to Christianity by bestowing special favors upon those who professed it. His sons, however, were violent in their opposition to the old faith, restricting and persecuting it with great diligence. But heathenism did not perish from violence. Its effete powers were exhausted, and it had to yield by reason of its own weakness. In illustration of this we quote the example of Julian the Apostate. After the death of Constantius, in 361, he became Emperor, and at once threw off the mask which had hidden his hatred of Christianity and by all means in his power sought to restore the ancient heathenism. To defeat the prediction of Christ (Matt. 23: 38 and 24:2), he attempted to restore the temple at Jerusalem. But earthquakes and flames bursting from the ground put an end to the project. After a reign of less than two years, he perished in an expedition against the Persians, with the words: "At length thou hast conquered, O Galilean." Under his successors conversion to heathenism was made a criminal offense. Temples were destroyed and the ancient rites prohibited. Heathenism in the Roman Empire was a thing of the past.

2. The rise of Monasticism.—Following the inclination for a contemplative life, characteristic of peoples of warm climates, many Christians retired into solitude for prayer and labor, and amid self denial, which often amounted to bodily torture, sought a sanctification, which they believed to be unattainable in the midst of a corrupt world. St. Antonius (356) was the founder of Monasticism. Egypt swarmed with hermits who gained a scanty subsistence from the wilderness. In the East also the number of cloisters increased rapidly. The monastic life was regarded as a substitute for martyrdom which was no longer attainable. The monasteries became asylums for the oppressed, institutions of charity for poor and sick, and seminaries for those who were to become priests and bishops. With such patrons as Ambrose, Jerome and Augustine the movement gained a firm footing, which up to the present has scarcely been shaken.

3. The establishment of the Papacy.—As early as the Council of Nice (325) spiritual supremacy was assigned to the Bishop of Rome over Middle and Lower Italy and the islands of the Mediterranean. But in point of fact Rome enjoyed a more extensive sway, because it was the only apostolic See in the West. In 343 the Synod of Sardica decreed that the Bishop of Rome had the right to hear appeals from every part of the Empire. But Leo the Great was the first to appeal to Matt. 16:18, to prove the divine right of the Papacy. The claim was resisted by the Patriarchs of Antioch and Constantinople, and Gregory the Great (590) admitted that their office was the same as his. But in 606 the Emperor ordered that the See of Peter should be acknowledged as the head of the whole Church. Almost a hundred years later the Eastern bishops ended the controversy by a sweeping condemnation of the decrees of Rome, and laid the foundation for the first great schism in the Church—the split between the Greek and Roman churches. This left the Pope supreme pontiff of the Western Church until the time of the Reformation, when Protestantism divided his power.

4. Doctrinal controversies.—The doctrine of the Trinity formed the subject of the first. Arius, a presbyter at Alexandria, was, in 318, charged with the promulgation of views incompatible with the divinity of Christ. He publicly taught that the Son of God had been created, and was, therefore, not of the same substance with the Father. The charge and the consequent discussion resulted in the convocation of the great Council at Nice in 325, which was attended by Constantine and 318 bishops. The Trinitarians were in the minority, but the brilliancy and eloquence of the youthful Deacon

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 47 by Lutmer League Review, Box 876, New York, N. Y.

Athanasius won the victory for the truth. Most of the Arians submitted, but those who refused, including Arius and two bishops, were exiled. The controversy was finally settled at the Council of Constantinople in 381.

The disputes about the eternal existence and divine nature of Christ were followed by the question of the relation of His divine and human nature. In some instances his perfect humanity was denied; in others the proper union of the two natures in one Person, and in still others the two natures were allowed, but only one will. The Council of Chalcedon (451) brought this controversy to an end by the declaration that Christ is true God and true Man, that according to His divinity He is begotten from all eternity and equal to the Father, and that according to His humanity He was born of the Virgin Mary, and that after His incarnation the unity of His Person consisted of two natures, which were unmixed and unchanged, but also undivided and not separated.

The third of the great controversies dealt with the doctrine of redemption. Pelagius, (409) taught that the fall of Adam had not caused any moral change in the nature of man; that every one came into the world just as God had created Adam, without either sin or virtue, and that God's grace was not absolutely but only relatively necessary for salvation. The incarnation was, therefore, not for the purpose of atonement, but to give us an example to teach us to amend our ways, and thus to redeem us. Others, who joined in the controversy, did not go to the extreme of Pelagius. The powerful opponent of this heresy was the great Augustine, Bishop of Hippo. The controversy ended by the condemnation of Pelagianism and the banishment of its author.

5. Other characteristics of this period.—The years immediately following the Nicean Council constitute the golden age of theological literature. It was then that the great Fathers flourished. Besides the development of the Church within, notice must also be taken of its spread beyond the boundaries of the Roman Empire. Missions were carried on in Abyssinia, Persia, Armenia and Iberia. But of far greater importance to the Church of the future was the conversion of the English, Germans and Scandinavians. During the seventh century Mohammed conquered Syria, Persia, Palestine, Egypt and Spain. Since then the invasions of Mohammedanism have been successfully resisted, but neither has much ground been won back, except Spain.

In the life during this period the earnestness and purity of the earlier Church are wanting. Christianity was now the religion of the State, which fact brought many nominal Christians into the Church. The dissensions among the clergy and bishops over the great doctrinal questions exercised a deleterious influence over the people. Nevertheless, the Gospel acted as a leaven upon the community. Its spirit entered public life and influenced public customs.

The one great lesson of the period is this: Truth is intolerant of error and must defend itself, no matter what the immediate consequences may be—in the end it will be justified.

—❧—

16th Sunday After Trinity. October 11, 1908.

The Church

Eph. 2: 19-22.

Topic reviewed by Rev. C. Armand Miller, DD.

Questions to be answered in brief papers: What is the Church? Will the Church be overcome and pass away? What constitutes the unity of the Church?

Lessons for our own lives: 1. We do not need to be anxious about the permanence of the Church. In these days of disregard for so much that belonged to the old ways of Christian living, and of Christian believing, when men would fain make a distinction between Christianity and what they call "churchianity," claiming to revere the former while they reject and revile the later; in these days of open opposition to the Church and of lukewarm adherence to it, we are tempted to forget that the promise of the Lord is "the gates of hell shall not prevail against her," and that He has kept His Word through centuries more troublous than this.

2. The Church is not a machine, not an organization, not a party, but a communion, the congregation of saints, of believing souls, bound together in the oneness of life with their Head and Lord. In so far as these believing souls must know and hold fellowship with each other, there is need of a confession of the common apprehension of the faith; of an outward bond, a group gathered in one congregation, with its officers, and

members and organizations, for the attainment of common ends; of a place where they may gather to worship and to receive the Word and Sacraments; of a certain machinery of external operation, because they live in this world and must use its material means, and sanctify them even in the life of the Church. But none of these things constitute the Church. Word and Sacrament, alone, constitute and characterize the Church, whch consists of that which is invisible and eternal, the ransomed souls of men who have accepted the Christ Who died for them. Rome's fundamental error lies in her apprehension of the Church as a kingdom, a vast organization to be administered for the attainment of worldly ends, like the kingdoms of this world. The true Church is the Church of the pure faith, using and honoring the pure Word, and administering the Sacraments according to the command of Christ. To that Church belongs our loyalty and love.

—❧—

17th Sunday After Trinity. October 18, 1908.

Legacies to Church Extension Work in the General Synod

Acts 4:31-37.

Topic reviewed by Rev. C. Armand Miller, DD.

In these later years, leaving funds in the form of legacies for the carrying on of the Lord's work, has become quite common in all the churches. There are many Christian people to be found throughout the Church whom God has blessed with much of this world's goods, but are not blessed with children. What more natural or appropriate than to leave their means to the Church that it may go on and on, in their name, working for the Master.

Can we not say, indeed, that such people are under obligations to leave their means to such objects of benevolence as the Church conducts? Is a man doing right who has acquired wealth and leaves it all to distant relatives, who may not be Christians and who will spend it in folly and sin? This should be a matter of serious consideration by our people. I am glad to notice that our Lutheran people are thinking of this more and more, and we read with pleasure of the many bequests to the various objects of beneficence in the Church.

In these gifts Church extension has not been forgotten. I am happy to report that since 1868, when the board was organized as it is today, legacies have been left for this work from time to time, amounting to the splendid sum of $52,000. And what a grand work this money has been doing. Under the rules of the board of Church Extension, governing the distributions of these funds, this money has been loaned to various mission congregations for five years at a time, without interest. After aiding in building a church in one place, it is returned and sent out again and again, and thus it goes on repeating its helpfulness and blessing every five years somewhere, and will continue to do so as long as the Lutheran Church is doing work in this country. And is not this feature of the work an inducement to leave money for this object of benevolence? It will go on after you are resting from your earthly labor, in your name, building a Lutheran Church somewhere every five years, for our needy Lutheran people.

There should be more legacies to this noble work. Nothing today is doing more to establish and make permanent our Lutheran work in this country than Church extension; nothing has done more to develop the Lutheran Church in this country than Church extension. It deserves the loyal support of all our members. If you cannot give much in this work in life, leave something in your will to represent you through the years to come.

H. L. YARGER,
Field Secretary, Board of Church Extension.

—❧—

18th Sunday After Trinity. October 25, 1908.

Efficacy of the Means of Grace

Matt. 13:24-30, 23:2-3.

Topic reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What makes Word and Sacrament effectual? What has the minister to do with the efficacy of Word or Sacrament? How may you be sure that your baptism is effectual?

Lessons for our own lives: 1. We need faith in the efficacy of Word and Sacrament. Among the questions which divide the different communions of Christians, and which are regarded by many as of no importance or interest, but which are really radical and cardinal, are such as these: *Are* the Word of God and the Sacraments effectual, or are they merely suggestive? Assuming their efficacy, are they effectual because preached and administered by a man of good life, or

by a man who has been ordained at the hands of a bishop; or are they efficacious because of Christ's command, and because by His command they are the channels of approach for the Holy Spirit?

Men take very different ground on these various questions. You can easily recognize, if you have any acquaintance with the doctrines of the various churches, the Roman Catholic teaching, or the Reformed teaching, or the Lutheran teaching, in the form of the questions suggested above. Let us use none of these names, but simply say that the *Scriptural* teaching has nothing to say of the sort of man whose ministration effects anything, nor of the sort of Church government, through bishops or otherwise, which makes Word and Sacrament effective, but that it does lay down two truths with great emphasis and clearness to those who are willing to let the Scriptures mean what they say, namely, that the Word of God and the Sacraments *are* effectual; and that this efficacy depends not in the least on man, or on anything human, but solely on the institution and commandment of Christ. He has been pleased to give to the Word and to the Sacrament the assured presence of the Holy Spirit, in all His divine power and efficacy.

If an evil man uses the Word, administers Baptism or the Lord's Supper, he is the more surely judged of God for his hypocrisy and unworthiness, but that does not deprive the Word of the Holy Spirit's presence, nor the truth of the Word of its prevalent power; that does not make of the Baptism mere water and no Baptism. God is effectual in His Word, and the Word and Sacrament make the minister and give him his authority and power, not the opposite; the man does not give power to the Word or to the Sacrament, whether by His intention, as the Romanists teach, or by the virtue of his episcopal ordination, as both Rome and the High Church party among the Episcopalians teach. Let the Word be exalted, if the Scriptures are to decide. And let us believe and rely on the power and promises of God, Who comes through His Word.

—❧—

Our General Secretary

IN the conventions recently attended several good points have been observed. The first was the minimizing of business. This gave time for the program; and the meetings were kept on time. Another good point was order was kept, but there was ample opportunity for all necessary business. Brevity was the rule.

The Fox River Valley South District Luther League Convention was held at Ottawa, Ill., in the chapel of Pleasant View Lutheran College. This convention was well attended, and the delightful location of the college made the intense heat endurable and the delegates and visitors reasonably comfortable. It was a successful convention.

The Luther League of Wisconsin, at its convention at Milwaukee, considered the subject of Inner Missions very exhaustively. A feature of the convention was a very complete series of pictures, maps and charts of our Lutheran institutions and workers throughout America and foreign fields. The Wisconsin Luther Leaguers went in a body to the National Convention.

The Illinois Luther League Convention was held in Handel Hall and merged into the National Convention. Only one session of the State Convention was held. This was a business session. One of the things that impressed us in this convention was the large number of Luther Leaguers reported having in view either the ministry or the deaconess work. I believe seventy-four Luther Leaguers in Illinois have the ministry in view, and fourteen are preparing for deaconess work.

The great convention has been held, and from Canada, Porto Rico, and almost every section of the United States delegates or visitors were present. The efforts of the Chicago Lutheran Women's League to entertain the convention on the opening day were much appreciated, and the ladies are to be congratulated on their success. From competent judges of both we are glad to learn that both the addresses and the music were regarded as above the usual convention standards.

The intense earnestness of the delegates and visitors was remarked upon by many. It promises much for the future of the Church when her children are enthusiastic for her progress.

The Grand Rally was an intellectual and musical treat. Senator Nelson's address was a sound and forceful presentation of the Lutheran Church's relation to government, and her ample doctrinal basis for Lutheran progress in the Republic. The music of this Rally—the cantata of "Ruth," by Gaul, under the direction of Prof. A. Alfred Holmes, assisted by Thomas' Orchestra and a very fine quartet—was pronounced a rare treat, and the finest and best musical feature of any of our National Conventions.

This convention gave a stimulus to the forward work of the Luther League of America that will be generally felt. And we are glad to welcome the Luther League of Canada and Porto Rico into membership. Their reception was a very pleasant feature of the convention.

At the closing business session of the National Convention the General Secretary was granted leave of absence for six months without expense to the Luther League, to visit the Orient, where he will join his brother, who has been in the employ of the Japanese Government for the past three years, and recently also located at the Yale University station, in China, as a teacher, and with whom he will return to the United States by way of Europe.

As far as practicable, it is the intention of the General Secretary to visit the Lutheran missions en route.

In leaving the United States for this trip the General Secretary is deeply conscious of the courtesy extended him, and he hopes to return to the homeland better equipped and qualified for his work. He bids the Luther Leagues of America a six months' goodby, and carries with him, by special resolution, the greetings of the Luther League of America to the Lutheran young people of other lands he may visit.

We wish for all our societies the richest blessings in their respective fields. "Expansion" was the theme of the National Convention. The growth of the Church of the future is largely in the hands of the young people and their training is of first moment..

With confidence that loyalty and activity will continue to engage the attention of our Leaguers, the General Secretary sends his parting greeting to the Luther Leagues of the United States, Canada and Porto Rico, and bids them Godspeed in their work.

LUTHER M. KUHNS.

Around the World

Our General Secretary sailed on August 29, 1908, from Seattle, on the steamship Minnesota of the Great Northern Line, for an absense of six months in the interest of the Luther League of America. He goes by invitation, and at no expense to the Luther League, to visit the Leagues and Leaguers, as well as the Mission Stations of our Church, in China, Japan and India. He will take the greetings of the Luther League of America to all the missionaries of our Church, and specially to the Luther League of Rajahmundry, from which he received an invitation

OUR GENERAL SECRETARY, LUTHER M. KUHNS.
Who is on his way around the world.

some time ago. He will carry with him the literature of the Luther League, and will be the representative of the Luther League of America among those whom he visits. The convention at Chicago bade him Godspeed. Our prayers should be offered for him as he sails from our American harbor, that he may have a pleasant, a safe, a prosperous, and a beneficial journey; that no evil may befall him by the way; that his efforts may be blessed wherever he stops; that he may strengthen others, and at the same time be strengthened in his spiritual life, and that he may be returned to his own country six months hence in health of body and strength of mind.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
Luther League of America
IN THE INTERESTS OF
The Lutheran Church and her Young People.

Edited by E. F. EILERT
WITH

W. C. STOEVER, Philadelphia, Pa.
I. S. RUNYON, New York, N. Y.
LUTHER M. KUHNS, Omaha, Neb.
C. ELVIN HAUPT, Lancaster, Pa.
C. C. EISEMANN, Chicago, Ill.

AS SPECIAL ASSOCIATES,
And the co-operation of the Executive Committee of the Luther League of America

SUBSCRIPTION, 50 CENTS A YEAR.
Club Terms on Application.

Remittances may be made in stamps, Post Office or Express Money Order, Draft, or Registered Letter. Address all communications and send all remittances to

Luther League Review,
P. O. Box 876, New York.

Entered at the N. Y. Post Office as Second Class Matter. Publication Office, 131 Liberty Street, New York.

Editorial

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

—❦—

"I will do my best."

—❦—

The text and motto above were given by our President to the delegates to the convention of the Luther League of America, held in Chicago, August 11 to 13, at the closing session, on Thursday afternoon, as a guide for the coming biennium. And if we all do our best, which means doing all we can, then there will be certainly fruit whereby the Father will be glorified.

—❦—

On the day before he left home, your President received a letter in which occur these two sentences: "My prayers and best wishes for the Luther League of America, and especially for its President. May the coming convention in Chicago prove a blessing." The writer has been connected with the Luther League of America since its inception, and an official, too. Many others were praying, too, or there would not have been such a convention as was held in Chicago. The spirit was truly Christian, not a jar nor a false note. The delegates seemed to care little for business, their whole interest being centered in the addresses and papers, and a blessing must result from the attention given to these.

—❦—

The dinner given by the Lutheran Women's League on Tuesday evening was a grand opening for the work of the two following days, in the introductions given and acquaintances formed. It was a grand object lesson, for among those who served were representatives of the General Council, General Synod, Danish, Swedish, Norwegian, English and Missourians, and we all sat down at the same tables at one time.

—❦—

Expansion was the keynote of the eighth biennial convention of the Luther League of America. The theme brought to the attention of the delegates and visitors the Luther League's purpose to stimulate increased Christian activity. Intensity in its object to foster the spirit of loyalty to the Church was in no wise diminished, but emphasis was laid upon the League's desire for increase in the activity of our young people. Like the extension of business or the expansion of the currency, the thought of the convention turned toward enlarging the usefulness of this helpful agency of the Church.

—❦—

Our heritage and our history, our faith and our practice give us, as a Church, high vantage ground, and the spirit of our youth insures the enlargement of the power and influence of our Church. And the program of the convention, from the President's address to the address of Senator Nelson, at the Grand Rally, developed the keynote. In all the addresses and papers, which were of a high standard of excellence, there was the

full diapason of hope for the future. In the future there was a vision of greater things for the Church than she enjoys today.

—❦—

The enthusiasm manifested in the convention was deeply significant. There was a Lutheran consciousness of our responsibility and our opportunity. There was a spirit inspiring energetic endeavor with strong hope and confidence of success that was most noticeable. The earnestness and devotion of all participating in this meeting of the Luther League of America in Chicago has been indelibly stamped upon the minds and hearts of those who were present.

—❦—

As we reflect upon the papers, addresses and discussions of the eighth biennial convention of the Luther League of America its churchly and Christian charcter and influence is one of the profound impressions left upon us. There was the ring of genuine desire for service for Christ and His Church. There was a zeal for the Church of our fathers and a willingness to follow in the footsteps of Christ that was not lost, from the beginning to the end of the convention. There was a feeling of gratitude in every heart and a zeal awakened whose stimulating influence will be felt for days to come in many quarters of the Church and in various sections of America.

—❦—

Our New Editor

In accordance with the policy of the Review, as the official paper of the Luther League of America, it affords us pleasure to announce that Mr. C. C. Eisemann, 5638 Princeton avenue, Chicago, has been associated with the Review. Mr. Eisemann will have charge of the Western news of the Luther Leagues. To him the news should be promptly sent from the West. We bespeak for Mr. Eisemann the hearty co-operation of all the societies in the West, so his labors may be made as light as possible, and this feature successful. This statement is made in the interest of the expansion of the League's work.

The Convention Report

This issue of The Review deserves much more than a single reading. It should be close at every Leaguer's hand for a year or two. The convention addresses alone contain a great deal of practical help to every worker. They represent the experience and careful study of some of the most successful Leaguers and other church workers in our land. Only a few new ideas can be used at one time, and not many can be charged entirely to the memory. They must be brought to mind again by occasional rereading. File the copy for handy reference and see how well it will repay the expense of an hour's time occasionally.

—❦—

What Will YOU Do?

After the Chicago Convention two of your editors had the privilege of talking with a young man who is considering seriously the question of entering the ministry. Six months ago his pastor brought the matter to his attention. He did not give it much thought, but as a result of the Convention of the Luther League of America, with its papers and addresses by young men and young women, he became convinced that it is his duty to preach the Gospel, provided the way can be opened for him. He has been unable to pursue his studies beyond the Grammar School, and is now engaged in business, so as to earn a living. From our conversation we became convinced that he is sincere in his desire, and that some way should be opened for his education and preparation for the service of the Master. There may be some local Leagues in which there is a young man or a young woman who wishes to engage in service, but is prevented by the failure of means, and the members of that League could do no better work than urging upon such member the entering upon the work with the promise of full support. In the Luther League of Illinois there are seventy-four Luther Leaguers now engaged in study and preparation for the Gospel ministry, whose attention was first directed to it through their connection with the League. In the Young People's Society of the First Lutheran Church, of Mansfield, Ohio, eleven young men and women are now preparing for the ministry and missionary and deaconess

(*Continued on page* 44.)

CHURCH FURNISHINGS
AND
MEMORIALS

in Wood, Metal, Stone and Marble, Mosaic, Art Glass, Embroidery, etc.

MEMORIAL and HISTORICAL WINDOWS

TABLETS of RECORD

CHURCH CHANGES and CHURCH DECORATION
EXECUTED OR ESTIMATED ON IN ANY PART OF THE COUNTRY

CHURCHLY MONUMENTS (ORIGINAL DESIGNS) GRANITE, MARBLE or STONE

All communications answered promptly and Illustrated Handbook or Data sent on request.

J & R LAMB

23, 25, 27 SIXTH AVENUE NEW YORK

Memorial Stained Glass Windows

by Mayer & Co.

of MUNICH, LONDON and NEW YORK, 47 Barclay Street
(P O. Box 1642)

Memorial Windows have recently been imported from our Munich Studios for the following Evangelical Lutheran Churches:

Jersey City, N. J., ST. PAUL'S CHURCH Rev. F. Holter, Pastor
Brooklyn, N. Y., ZION CHURCH Rev. G. C. I. Kraeling, Pastor
Jersey City, N. J., CHRIST CHURCH Rev. C. B. Rabbow, Pastor
Wartburg, ORPHAN ASYLUM Rev. C. G. Berkemeier, D.D., Pastor

Correspondence invited.
Designs and estimates submitted.

Our Churches and Institutions

In Some of Our Large Cities

New York.

—Trinity German Church, Rev. E. Brennecke, pastor, has begun the erection of a new stone church and parsonage to cost about $50,000.

—On Sunday, July 19, St. John's Church, South Brooklyn, Rev. H. C. Wasmund, pastor, established a mission and Sunday School at Windsor Terrace, a section lying to the south of its own field. A hall has been secured as temporary quarters for the mission, where alternating English and German Sunday services are being held. A number of St. John's Luther Leaguers were active in the opening work of the mission.

Philadelphia.

—St. Peter's Church, Rev. E. R. Cassaday, pastor, is making commendable exertions to solve the question of reaching the foreign population in that section of the city. Mrs. Cassaday is studying Italian and training a class of young women for work among the people of that nationality. It is a large and important work in which the other Lutheran churches not surrounded by foreign populations might do well to become interested.

—Mr. William Jacob Miller, a prominent Lutheran layman, of this city, died July 22, 1908, at the age of seventy-five years. Mr. Miller had served the Church in many ways, but is best known, perhaps, in his relation to the Board of Publication, of which he was the treasurer.

Baltimore.

—Rev. F. W. Meyer, Newberry, Pa., has accepted a call to become pastor of Emmanuel Lutheran Church, this city, and entered upon his new field.

Chicago.

—The Women's Societies of the Augustana Synod churches in the city have undertaken to raise $10,000, to be applied toward the Synodical Jubilee, which will be celebrated in 1910.

—Rev. L. J. Motschman, formerly of Sioux City, Ia., became pastor of St. Andrew's Church on August 1.

Denver.

—The cornerstone of the new church edifice in process of erection for Trinity Lutheran Church, South Denver, Rev. C. N. Swihart, pastor, was laid July 12. The building is to be in Gothic architecture, and complete will cost $20,000.

Des Moines.

—Rev. A. B. Leamer, president of the Iowa Synod, has received and accepted a call to the St. John's Church, to succeed the late Rev. Dr. John A. Wirt.

Indianapolis.

—Rev. J. H. Neuhauser, formerly of Cleveland, Ohio, has entered his new field as pastor of Second Church, this city.

Louisville.

—St. Paul's Church, Rev. Karl W. Kramer, pastor, has purchased, for $15,000, a church building and some additional land at the corner of Second and Oak streets. After some repairs the building will be consecrated in September.

Miscellaneous.

—Secretary Gotwald, of the General Synod's Board of Education, says that, in the last five years considerably more than $1,000,000 has been given or promised for the educational work of the General Synod.

—Rev. J. H. Harms, of Bethlehem Church, Harrisburg, Pa., has been called to succeed Rev. J. A. B. Scherer, Ph. D., as president of Newberry College.

—Rev. H. C. Holland, D. D., has resigned as pastor of St. Mark's Church, Charlotte, N. C., to devote his entire time to the work as superintendent of missions of the United Synod of the South.

R. GEISSLER,
56 West 8th Street, New York.
CHURCH STAINED GLASS, FURNITURE, SILVER WORK, BRASS WORK, MARBLE WORK,
Embroideries, Fabrics.
MEMORIALS FOR THE CHURCH AND CEMETERY.
TRADE MARK.

FOR BIBLE STUDENTS
ADDRESS ON DEVELOPMENT OF THE MEMORY
Mailed free to introduce educational works. Mention this paper for leaflets on Memorizing Scripture.
THE MEMORY LIBRARY
14 Park Place, New York

PULPIT GOWNS
CHOIR VESTMENTS
CLERICAL CLOTHING
Suits to measure from $20
Embroidered Altar Hangings
COX SONS & VINING 262 Fourth Ave. NEW YORK

LUTHER PINS :: STERLING SILVER AND GILT :: HYMN BOOK MARKERS
Memorial Windows FOR CHURCHES PUBLIC BUILDINGS DWELLINGS Color Decorations
Tablets :: Wood Work :: Metal Work :: Marble Monuments
105 E. 17TH STREET NEW YORK CITY CHARLES F. HOGEMAN 100 MAIN STREET ORANGE, N. J.
CORRESPONDENCE SOLICITED DESIGNS SUBMITTED

(*Continued from page 41.*)

work, and we do not wonder that these latter have made such a choice when we know how well the young people in that society have been trained by the study of the Topics and their weekly meetings. There may be other societies which have as good a record, and who are doing service to the Church in the same way, and of these we will be pleased to hear. We are glad to learn and to note for the benefit of our readers, that the League is doing a service to the Church by its Topics and meetings. There must be some of our readers who are uncertain as to their life work, who hesitate on account of certain disadvantages or hindrances, and upon such we desire to impress this question: "What will *you* do?" Will you use your talents for the Lord's call when He calls you, or will you follow something which you think pays better in this world's goods? Recently we heard a minister say: "My salary is very much less than that received by a man who gives himself to an equal amount of work in a financial institution, but the pay is larger, in the satisfaction that I am serving my Master; that I am doing good, and that I am helping others to know the better way." *Now* is the time for decision. "Delays are dangerous." Don't decide upon your own judgment, but commit thy ways unto the Lord. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

—

Owing to our overcrowded columns the report of the recent convention of the Luther League of Pennsylvania, at Erie, is necessarily omitted. It will appear in the October number, which we hope to issue shortly. Extra copies of that number can be had at 5 cents each, and should be ordered of Mr. C. W. Herman Hess, chairman of the committee, No. 8 South Mercer street, New Castle, Pa.

Sperry Windows

The product of 20 years of conscientious study of American and European methods and maintaining a

STANDARD of DESIGN

and workmanship of the highest artistic order, has attained for us a foremost position among the window makers of the world. Many important memorial windows designed by Mr. Sperry can be seen in all parts of the country. They are noted for their beauty of design and color, and harmony with the architectural surroundings. Our efforts are not confined to the production of windows alone, but include

DECORATIONS, TABLETS *and* FURNISHINGS

We are entirely familiar and in sympathy with Lutheran Ideas and invite correspondence from the clergy and intending donors.

***The* EDWARD P. SPERRY CO.**

3-5 West 29th Street, NEW YORK

Theological Books

SECOND HAND

Send for Monthly Bulletin. Books bought in large and small lots for cash. Classified stock of over 50,000 books. **THEO. E. SCHULTE, Bookseller, 132 E. Twenty-third St., New York.**

O. LUETKE

227-229 W. 29th St.
New York

Art Church Worker

Metal, Wood, Marble Etc.

Memorials

of Highest Grade of Workmanship

MÖLLER,

BUILDER OF CHURCH, SUNDAY SCHOOL, CONCERT AND PARLOR PIPE ORGANS

HAGERSTOWN, MD.

Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

OFFICERS

WM. C. STOEVER.....President, 727 Walnut street, Philadelphia, Pa.
LUTHER M. KUHNS.....General Secretary, 2569 Pierce street, Omaha, Neb.
HARRY HODGES.....Assistant General Secretary, 2009 North Thirty-third street, Philadelphia, Pa.
CHAS. T. A. ANDERSON.....Treasurer, 167 Dearborn Street, Chicago, Ill.
REV. C. K. HUNTON.....Statistical Secretary, Salem, Va.
REV. PAUL H. ROTH.....Literature Secretary Beloit, Wis.
REV. GEORGE H. SCHNUR.....Topic Secretary, 730 Marshall avenue, St. Paul, Minn.

Executive Committee

Composed of the President, General Secretary, Treasurer and the following members:

E. F. EILERT, Chairman, 608 W. 146th st., New York.
JAMES M. REYNOLDS.....Valatie, N. Y.
I. S. RUNYON.....New York, N. Y.
CORNELIUS ECKHARDT.....Washington, D. C.
G. A. BALDWIN.....Rochester, Pa.
E. AUG. MILLER.....Philadelphia, Pa.
A. RAYMOND BARD.....Reading, Pa.
MARVIN W. LUTZ.....Mansfield, Ohio.
REV. G. F. GEHR.....Erie, Pa.
J. ALEX NELSON.....Chicago, Ill.

All communications regarding membership, constitutions, etc., should be addressed to the General Secretary.

Finance Committee

E. AUG. MILLER.....Philadelphia, Pa.
A. RAYMOND BARD.....Reading, Pa.
GEORGE D. BOSCHEN.....New York City, N. Y.
LOUIS VAN GILLUWE.....Asbury Park, N. J.
JAMES M. REYNOLDS.....Valatie, N. Y.

Publication Committee

WILLIAM C. STOEVER.....Philadelphia, Pa.
E. F. EILERT.....New York City, N. Y.
F. H. WEFER.....New York City, N. Y.
H. G. DEININGER.....Philadelphia, Pa.

Literature Committee

REV. CHAS. L. FRY.....Philadelphia, Pa.
I. S. RUNYON.....New York, N. Y.
GEORGE M. JONES.....Reading, Pa.
REV. W. L. HUNTON.....Philadelphia, Pa.
MRS. IVA L. BALTZLY, Ph.D.....Mansfield, Ohio.

Luther League Topics Committee

REV. G. H. SCHNUR.....St. Paul, Minn.
REV. J. M. BRAMKAMP.....Chicago, Ill.
REV. F. P. BOSSART.....Lima, Ohio.
REV. C. ARMAND MILLER.....New York, N. Y.
CHARLES W. FUHR.....Pittsburgh, Pa.

Junior Topics Committee

REV. C. ELVIN HAUPT, D.D.....Lancaster, Pa.
REV. J. M. GUSS.....Etna, Pa.
ANNA M. LANDIS.....Jeanette, Pa.
EMMA E. MAST.....Zanesville, Ohio.

STATE LEAGUES

LUTHER LEAGUE OF NEW YORK STATE—
President, W. H. RECTOR, 23 Pearl avenue, Binghamton.
Corresponding Secretary, D. W. P. MEYERHOLZ, 164 Ralph avenue .....Brooklyn.

LUTHER LEAGUE OF PENNSYLVANIA—
President, WM. NISSLEY MCNAIR.....Pittsburgh.
Corresponding Secretary, MISS IDA ZINSER, 314 East Walnut lane, Germantown.....Philadelphia.

LUTHER LEAGUE OF KANSAS—
President, REV. A. M. L. HERENIUS.....Topeka.
Sec., MISS JOSEPHINE MAEDEL....Kansas City, Mo.

LUTHER LEAGUE OF NEW JERSEY—
President, REV. J. E. HEINDEL.....Jersey City.
Corresponding Secretary, MAY S. BURKEMAN, 332 Fulton street, Elizabeth, N. J.

LUTHER LEAGUE OF ILLINOIS—
Pres., JOHN H. HAUBERG.....Moline.
Sec., MISS ALVINA STUT, 114 Evergreen ave., Chicago

LUTHER LEAGUE OF OHIO—
President, MARVIN W. LUTZ.....Mansfield.
Secretary, MISS CELERICE GOODYEAR.....Cleveland.

LUTHER LEAGUE OF WISCONSIN—
President, REV. WILLIAM ECKERT.....Racine.
Secretary, GEORGE W. RAPPS.....Milwaukee.

LUTHER LEAGUE OF INDIANA—
President, REV. W. J. SEIBERLING.....Mulberry.
Secretary, MISS EMILY PETERSEN.....Porter.

LUTHER LEAGUE OF IOWA—
President, REV. H. F. MARTIN.....Muscatine.
Secretary, O. J. VILAND.....Slater.

LUTHER LEAGUE OF SOUTH DAKOTA—
President, REV. O. O. GLESNE.....Aberdeen.
Cor. Secretary, MISS GINA JOHNSON....Brookings.

LUTHER LEAGUE OF MINNESOTA—
President, PROF. PAUL S. SCHMIDT.....Northfield.
Cor. Sec., MISS LYDIA T. LAGERSTROM.Minneapolis.

LUTHER LEAGUE OF COLORADO—
President, REV. P. E. ORDING.....Victor.
Secretary, MISS ANNA MOCK.....Boulder.

LUTHER LEAGUE OF CONNECTICUT—
President, RICHARD RECKNAGEL.....New Britain.
Secretary, MISS CLARA SUCHER.....New Haven.

District Leagues in States Not Organized

DISTRICT OF COLUMBIA LUTHER LEAGUE—
President, H. R. FELLINGER....Washington, D. C.
Cor. Secretary, D. N. KLAPP....Washington, D. C.

COLUMBIA CENTRAL LUTHER LEAGUE—
President, W. S. T. DERR.....Vancouver, Wash.
Secretary, MISS ANNA STUBLING..The Dalles, Ore.

LUTHER LEAGUE OF CEN. CALIFORNIA—
President, REV. W. E. CROUSER.....San José.
Secretary, REV. O. H. GRUVER.....Oakland.

LUTHER LEAGUE OF NEWBERRY CO., S. C.—
President, R. C. COUNTS.....Prosperity.
Secretary, GRACE BEDENBAUGH.....Pomaria.

LUTHER LEAGUE OF SOUTH ATLANTIC COAST REGION—
Pres., REV. R. C. HOLLAND, D.D., Charlotte, N. C.
Cor. Secretary, JULIAN SMITH....Charleston, S. C.

LUTHER LEAGUE OF RED RIVER VALLEY—
President, REV. H. O. SHURSON..Moorehead, Minn.
Cor. Secretary, REV. JOHN A. ZUNDEL, 319 Eighth street .....Fargo, N. D.

NEW YORK

New York City District.

—The St. Paul's Luther League, Port Chester, entertained the members of the Luther League of Holy Trinity, New Rochelle, at their last social meeting, August 19. The visiting League was well represented, and a very pleasant evening was enjoyed. Refreshments were served. A return visit will be paid early in September.

CONNECTICUT

—On July 21 the Connecticut State Luther League held its annual picnic and outing at Hanover Park, Meriden, with a good representation from all parts of the State.

At a joint meeting of the Executive and Credential Committees it was decided to hold

The Thomas Jones Decorative Glass Company,

Church and Memorial Windows

A SPECIALTY

DESIGNS SUBMITTED ON REQUEST

HUDSON AVENUE AND CONCORD STREET :: :: :: :: :: :: BROOKLYN

NEW YORK CITY

the annual State Luther Day Rally on November 10, in Hartford.

The chairman of the Credential Committee was instructed to secure 100 copies of the Luther League Handbook, which are to be used by the committee for extension work in Conecticut.

Miss Elida Nelson was appointed to represent the Connecticut League at the Convention in Chicago of the Luther League of America.

The following committee was appointed to communicate with the Swedish State Luther League to consider a union between the English State League and the Swedish State League: Rev. Aug. Rohrig, Rev. Geo. Hartwig, Rev. E. C. Blethen, Rev. A. J. Timm, and Mr. R. O. Gubitz. The annual convention of the Swedish Luther League of Connecticut will be held on September 7 in Portland.

PENNSYLVANIA

Philadelphia District.

—The Luther League of the Church of the Advocate, Germantown, Rev. J. C. Fisher, pastor, has given much energetic effort to furnish the church pews, which were recently installed, and the first service was held August 23.

Berks County District.

—On August 7 the Leaguers of this district held their outing at Friedensbrug. In the face of inclement weather there was a good attendance and a profitable and pleasant day was spent.

Somerset District.

—The Somerset District Luther League held its convention September 1 and 2. A complete report of proceedings is looked for in the next issue.

Catawissa District.

—The twentieth convention of the Catawissa District Luther League was held in St. John's Church, Northumberland, Rev. H. C. Michael, pastor, on September 3 and 4. The sessions were well attended and much enthusiasm was manifested in the work. Nearly all of the so-

EVER NEED DUPLICATES

Of Form Letters, Price Lists, Bills, Invoices, Drawings, Menus, Reports, anything? Then take advantage of our offer of ten days' trial, without deposit, and become one of thousands of satisfied customers who all agree that Daus' IMPROVED Tip Top is the simplest, easiest and quickest method of duplicating on the market. 100 copies from Pen-written and 50 copies from Typewritten Original. Complete Duplicator, cap size (prints 8¾ x 13 in.) **$7.50**

Felix K. Daus Duplicator Co.
Daus Bldg., 113 John St., New York

Brass Pulpits,
Lecterns, Crosses, etc.
Crescent Art Metal Co.
Designers and Makers at our own Foundry and Shops,
BRIDGETON, N. J.

Valentine Theisen & Co.
MANUFACTURERS OF
Art, Stained, Mosaic and Leaded Glass
Memorial Windows
518 Jamaica Ave., Brooklyn, N. Y.

25,000 CHURCHES LIGHTED BY THE FRINK SYSTEM OF PATENT REFLECTORS
SEND DIMENSIONS FOR ESTIMATE
Our experience is at your service. State whether Electric, Gas, Welsbach, Acetylene, Combination or Oil. **I. P. FRINK,** 551 PEARL STREET NEW YORK

Reuben Midmer & Son

Builders of

Church Organs

375-379 Fulton St., Brooklyn, New York

cieties belonging to the central organization were represented. Three societies were added to the list of societies already belonging to this organization, viz.: Christian Endeavor, Sunbury, Rev. J. A. Hartman, pastor; Luther League of Milton, Rev. J. M. Riemensnyder, pastor, and Luther League of Shamokin Dam, Rev. David Dimm, pastor. The report of the president, as well as those of the other officers and committees, were encouraging and showed a renewed interest and zeal in this part of the Church's activity. The subjects discussed were as follows: "The Joy of Christian Service," by Prof. H. W. Felting, of Elizabethville, Pa.; "The Profit of Christian Service," by E. M. Dietrich, of Milton, Pa.; "Perseverance," by Rev. M. M. Dry, of Aristes, Pa.; "The King's Business," by Rev. R. G. Bannen, D. D., of Williamsport, Pa., and "Serving the Lord With What We Have," by Rev. J. A. Hartman, of Sunbury, Pa. The following officers were elected for the ensuing year: President, Rev. C. R. Botsford, Berwick; vice president, John Fortner, Catawissa; corresponding secretary, T. W. Martz, Berwick; recording secretary, Mr. Walter Numidia; treasurer, Miss Carrie Dry, of Mifflinville.

NEW JERSEY.

—Rev. John E. Heindel, pastor Church of the Redeemer, Jersey City, and president of the Luther League of New Jersey, is endeavoring to visit or send a representative to every League in the State before the annual convention in November. The engagements are to be made through the corresponding secretary, Miss May S. Burkeman, 332 Fulton street, Elizabeth. The executive committee, the Rev. T. C. McDaniel, chairman, will meet September 16, to continue its plans for the convention. The extension committee, the Rev. Walter C. G. Viet, chairman, has arranged a rally, to be held at Riverside on Thursday evening, October 1. The rally will be held in the Lutheran Church, the Rev. Walter C. G. Viet, pastor.

ILLINOIS

—The Red River Valley District Luther League met in Crookston Tuesday and Wednesday, August 11 and 12. This is one of the strongest District organizations of young people in the West, and is reaching out to gather into its ranks all the young people's organizations in the district.

Luther League Supplies

Luther League Topics

These are the most complete yet issued for use at young people's devotional meetings. The Lessons refer to the Gospel for each Sunday. They are both biblical historical and missionary, and contain scriptural references, illustrations and suggestions. Junior Studies and Daily Bible Readings are also included. They are largely used and deserve to be adopted by every Lutheran Young People's Society.

Issued Quarterly as a 32-page Pamphlet in Dec., March, June and Sept.

Each quarterly number ready on the 15th of the month preceding.

100 copies 1 year	$6.00	100 copies 1 quart	$2.00
75 copies 1 year	5.00	75 copies 1 quart	1.50
50 copies 1 year	3.50	50 copies 1 quart	1.00
25 copies 1 year	1.75	25 copies 1 quart	.50

One copy 1 year .....10 cents

Luther League Reading Courses

Adopted by the Luther League of America

These books ought to be in the library of every Lutheran Sunday School and Young People's Society. They can easily be secured, as will be noted below.

First Course

1. Lutheran Manual, Remensnyder. 2. Schoenberg Cotta Family, Mrs. Rundel Charles. 3. Way of Salvation, Gerberding. 4. Praying and Working, Stevenson. 5. Lutheran Foreign Missions. Lauray.

Price $3.50, expressage prepaid, or sent free for 15 new subscribers to the REVIEW at 50 cents each.

Second Course

1. Life of Luther, Wackernagel 2. Spener and Francke Mrs. Marie Richard. 3. Life of Melanchthon, Stump. 4. Ecclesia Lutherana, Seiss. 5. Lutherans in America, Wolff.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the REVIEW at 50 cents each.

Third Course

1. Conversion of India, George Smith 2. Sacred Meditations, Gerhard. 3. The Common Service, Scheele 4. Martin Luther, Jacobs. 5. The Deaconess Calling, Wacker.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the REVIEW at 50 cents each.

Fourth Course

1. Elements of Religion, Jacobs. 2. The Golden Altar, Seiss. 3. Gustavus Adolphus, Fletcher. 4. Luther on Education, Painter. 5. The Life of Christ, Stalker.

Price $5.00, expressage prepaid, or sent free for 20 new subscribers to the REVIEW at 50 cents each.

The books of the four Reading Courses are furnished on the installment plan, $2.00 with order, accompanied by good reference, and on payment of $1.50 per month for 11 months.

Luther League Hymnal

A Book with Lutheran Music, for Lutheran Young People's Societies

Contains 250 well selected hymns set to bright, singable music, and the Opening and Closing Services for League meetings The Hymnal has been adopted by State, Local and Individual Leagues and Societies in every part of our country. The hymns and tunes are among the best to be had.

Bound in Cloth, with music, (postpaid,) - 60 cents
" " words only, " - 20 cents

Luther League Badge

Every Lutheran and Luther Leaguer should wear this badge. It is the official badge adopted by the Luther League of America Designed from Luther's Coat of Arms, and is full of meaning.

PRICES.

Clasp Pin, Stick Pin or Button, Solid Gold.....$1.00
" " " Rolled Plate..... .50
" " " Gilt..... .25
With Hanger, 50 cents extra.
Watch Charms, with Emblem both sides, Solid Gold..... 5.00
" " " Rolled Gold..... 2.50
Maltese Cross or Star Shape.

Cash must invariably accompany all orders and should be addressed to the

LUTHER LEAGUE REVIEW,
P. O. Box 876,
New York, N. Y.

—A Luther League rally was held at Pleasant View Luther College, Ottawa, Ill., July 27. Rev. Kuhns was present and spoke to the large audience of delegates from the different Leagues in the District, holding his audience to the closest attention. Delegates were elected to the National and State conventions in Chicago.

GEORGIA

—The Lutheran Church of the Ascension, Savannah, is now undergoing repairs—involving a considerable sum of money. At a special meeting of the Luther League, August 5, $125 was voted by the members to defray the expense of wiring the church for electric lights. It was decided also to raise other funds.

MINNESOTA

—The Luther League of St. Luke's Church, Goodhue, Rev. Willis Beck, pastor, purchased a bell for the church tower, which was dedicated August 9.

MISSOURI

Kansas City District.

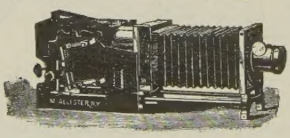
—This District League was organized July 16. Rev. Robert B. Wolf is president and Mr. Carl Seested is secretary. The League was represented at the Chicago Convention. Additional information of this new District League may be expected in a future issue.

IOWA

—The Northwestern Iowa Central Luther League held its annual convention in St. John's Church, Cylinder, Ia., Rev. L. O. Wigdahl, pastor, August 21 to 23. Five Leagues were represented. One new League was admitted. Friday evening a reception was given to the delegates and visitors. Saturday morning was devoted to business, the afternoon and evening to papers and music. Sunday morning Prof. J. N. Kildahl, of St. Olaf College, Northfield, Minn., preached an impressive sermon on Hebrews 11:24-27. An offering amounting to $62.35 was taken up for the benefit of the Ladies' Hall connected with St. Olaf College. In the afternoon Professor Kildahl delivered an instructive address on "Aristocrats and Common People." The convention was closed Sunday evening. The Central League is composed entirely of societies connected with the United Norwegian Lutheran Church. The officers elected were: Carl B. Helgen, president; Miss Ida Helgen, corresponding secretary; Miss Ella Peterson, recording secretary; Miss Sophia Opheim, treasurer.

STEREOPTICONS

FOR SCHOOL ROOM AND LECTURE HALL



One of the greatest aids in modern instruction. Views illustrating every subject, Religious, Scientific and Popular.

SEND FOR CATALOGUE

McALLISTER, Mfg. Opticians,

Established 1783 — 49 Nassau Street

Dept. 9 — NEW YORK

Jno. Morgan & Sons

GLASS STAINERS

Memorial Windows

61 East N nth St. New York

Don't Read at Random

Read This Course:

FOUNDATIONS OF MODERN EUROPE, by Emil Reich, Hungarian author	$1.50
SEEN IN GERMANY, by Ray Stannard Baker	2.00
STUDIES IN EUROPEAN LITERATURE, prepared for the course	1.50
MAN AND THE EARTH, by Prof. N. S. Shaler, Geology, Harvard	1.50
CHAUTAUQUAN MAGAZINE (Monthly—Illustrated). Containing *"The Friendship of Nations: International Peace or War?" "A Reading Journey in Holland"; "Dutch Art and Artists,"* etc.	2.00
Total	8.50

All four books and the Magazine to one address..... $5.00

"Easy for Anybody, Worth While for Everybody."

Address Home Reading Secretary, Chautauqua, N. Y.

System Brings Results

Parkhurst Brothers

GLASS STAINERS

Memorial Windows

Monuments

156 Fifth Ave. New York

The Junior Work in September

WRITE, IN THIS DEPARTMENT, TO REV. C. ELVIN HAUPT, D.D., LANCASTER CITY, PA.

MOTTO.—Heart, Hands and Lips for Christ Jesus, my King.

BIBLE VERSE.—Ps. 143:10: Teach me to do Thy will; for Thou art my God; Thy Spirit is Good; lead me into the land of uprightness.

GOOD NEWS.—The reports presented at all the many conventions of the year show that all along the line of States there is a general awaking of interest in the Junior work. The necessity of caring for the future of our work is becoming more evident and is daily more faithfully provided for.

A great contrast was displayed between the plan of work among the Juniors, as shown by Rev. Frank Richter at the Pennsylvania State Convention, at Erie, and by Miss Florence Sterns, of Buffalo. In the first demonstration, Pastor Richter took charge himself and guided the work. In the National Convention, at Chicago, Miss Sterns allowed the Juniors to do everything themselves. Both plans were admirable and successful. The Topics were used and found quite practical.

The new booklet (No. 5) of Junior Topics is now forthcoming. The variety of themes will make the work apply new truth in each lesson.

There was great inspiration in the way in which the work of the convention was carried on at the meeting of the Luther League of America in Chicago. This was specially true of the Junior workers, who were glad to be able to confer over the work now in progress. The weather of August 11 to 14 was not warmer than the earnest hearts and the zealous interest of the members from Connecticut to California, from Canada to Porto Rico.

HINTS.—Can nothing be done for the big circle of boys and girls outside of our League who never come into the meetings?

The splendid rendering of the beautiful cantata of "Ruth" at the National Convention shows what a power there is in chorus singing, if well practised music is given appropriately.

The appointment of committees for various kinds of local work will give the Juniors something to do and to think over during the times between the meetings. Parents at home will often help them to make ready for the sessions the work that the committees are set to do.

Do we take advantage of our badge as we ought? Let us make it a prize for attendance, order memorizing, etc. Let us wear it. Let us study it, and explain it to the children. They will then appreciate it the more.

Keep alive the great moral questions—honesty, temperance, purity, etc.

Do not wait until the Junior meeting is ready to begin, if you want to have success. Arrange your material and your workers in advance, several weeks if possible; the preparation for the meeting will then be more thorough.

THEMES.—For those who are seeking topics on which to prepare short Junior papers, the following are offered:

The Junior thinking. The Junior at home. The Junior at school. The Junior reading. The Junior playing. The Junior working. The Junior studying. The Junior praying. The Junior at church.

After all and above everything else, the Junior League exists because of the soul that God has given to each boy and girl.

The birthday of Heinrich Melchior Muhlenberg was September 6, 1711, almost two centuries ago. What a change has been wrought in America since he first set foot upon its shores—September 23, 1742!

QUERY.—Can any Junior League worker find the reason why September 25, 1555, is an important Lutheran date?

"To Thee, Whose faithful truth is shown
By every promise made our own;
To Thee, our Teacher and our Friend,
Our faithful Leader to the end,
Sing we, Alleluia."

—Horace L. Day Co., whose advertisement appears on the last page, are offering Suchard Swiss Chocolate and Cocoa, which we commend to our readers as pure, soluble and delicious.

—The attention of our readers in New York City and vicinity is directed to the People's Line as a convenient means of travel between New York and Albany. To parties of fifteen or more the company offers a special rate of $1.00 for one way or $2.00 for the round trip. See advertisement on inside back cover.

To Make the Best of Your Vacation

UNION PACIFIC
THE OVERLAND ROUTE

Pool at Glenwood Springs

Go where the air is always clear, and the sun shines brightly —where its warmth is never oppressive. Go where there is much to see and much to do. Go to

Colorado

At Glenwood Springs, Manitou or Colorado Springs are fine hotels or modest boarding places.
Summer life is at its best in the Heart of the Rockies.

Union Pacific

For Booklet and full information Address

E. L. LOMAX, G. P. A.
Omaha, :: :: :: Neb.